

# THE ACADEMY.

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work. Thus far at least it is a very interesting production, full of life and character.

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"Haphazard, that eccentric humourist,  
The patron of adventures, nose in air,  
Wanders the world where'er his whim may list,  
And, without knocking, enters everywhere.  
No man can either summon or resist  
His intervention; but with patience rare  
All sorts of complications he scents out,  
Either to solve, or else to bring about."

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## "XLIII.

"For in this hospitable German mind  
Together dwelt ideas old and new.  
Those undisturbed disturbers of mankind,  
That men and nations, for their prey, pursue,  
From Greece, Judaea, Egypt, Rome, and Ind,  
Collected here, were all exposed to view,  
Like wild beasts in a zoologic van,  
Without the risk of injury to man."

## "XLIV.

"Homer, Gautama, Moses, Zoroaster,  
Conversed with him in their own tongue. His  
brow,  
Bald, pale, and pure, seemed modelled by a master  
In polished ivory; and like the glow  
Of veiled lamps lit in urns of alabaster,  
Benevolence and wisdom shone below  
So soft, that in their light young Love might sigh,  
'Could I grow old, as he looks so would I.'

## "XLV.

"He had contrived to reconcile the dead  
Even in their deadliest feuds. Without demur,  
His heart wore now the White Rose, now the Red,  
On equal terms with York and Lancaster.  
Peloponnesian politics he read  
As if they were as new as the last stir

Of those innumerable spoons that keep hot  
The storm in Modern Europe's social tea-pot."

With quick dispatch all the introductory characters are cleared off the stage, and the gentle professor, whom the poet handles very lovingly, is left alone with the two orphans whose lots in life have been so curiously interchanged. The poet evidently believes in that hereditary transmission of which his own writing furnishes a striking illustration. The line of Glenaveril is haunted by a strange fatality—

"All,  
As if the victims of some weird command,  
Had come to violent deaths by sea or land."

This destiny was rooted in their disposition.

"What are accidents?  
A causeless accident there cannot be.

And what excludes transmitted influence  
From such a series? Character is fate;  
Men's dispositions do their doom dictate."

Haphazard (though by a strange freak it has put the pastor's son in the place of the heir of the house of Glenaveril) cannot change character; and the unconscious supplanter is of feeble body, mild, gentle, thoughtful, self-sacrificing, as his humble and pious ancestors had been. The other inherits the bold, reckless, generous disposition which had brought so many Glenaverils to a violent end. Both families are satisfied with the eccentric humourist's interchange. The widowed Lady Glenaveril, who dies before her supposed son reaches manhood, is pleased to see his gentle disposition, because it encourages her to hope that he may escape his father's fate. On the other hand, the stern Lutheran maiden aunt, whose obstinate, unyielding resolution gives the poet opportunity for some of his shrewdest reflections, rejoices in the boy that has been vouchsafed to her care as a miracle—

"An infant Samson, born to lead the van  
Of Israel to battle, undismayed  
In these bad days when Faith herself's afraid."

Mistress Müller, however, also dies before her charge reaches manhood, and the close friendship between the two young men and the self-sacrificing, unworldly temper of the young Lord Glenaveril, work out results at variance with her hopes for the future of Emanuel as a pillar of the Lutheran church. Emanuel, though he honestly and sturdily studies for the church in accordance with his aunt's wishes, tastes the delights of sport at Glenaveril Castle, and, the nature of his race coming out in him, hunts and stalks the stag, and wins from the gillies the admiration which they cannot give to the puny bearer of the title. Where the story breaks off, Emanuel has consented, at his friend's urgent request, to suspend his theological career and make a tour of the world; and Ivor, who feels uneasy under the burden of his greatness, has persuaded him to a temporary exchange of names and designations. Thus Fate, as embodied in character, scores a point against Haphazard in the battle between these two rulers of human destiny. The first "metamorphosis" is the doing of the one; the second of the other. This seems to be the significance of the sub-title of the poem.

It will be seen from this sketch of the plan of the poem that it affords Lord Lytton abundant opportunity for bringing into verse his accumulated stores of wit and wisdom,

and exhibiting to the full his "criticism of life." In the third canto, *d propos* of young Lord Glenaveril's entrance into the House of Lords, he takes opportunity also for more personal criticism of his friends and opponents. This political episode will doubtless attract more general notice than any other portion of the present instalment of the poem. Looked at from a purely literary point of view, and without reference to their party spirit, these sketches must be pronounced to be the best of the kind that have been done in verse since the late Lord Lytton published *St. Stephen's*. The son, however, is not quite equal to the father: the father was at least as brilliant, and his judgment was much more evenly balanced. Liberals will probably say of the present Lord Lytton's lamentations over his country, that his heart is evidently more in this kind of rhetoric than in the practical business of statesmanship, and that his powers are much better suited for it.

W. MINTO.

*Types of Ethical Theory.* By James Martineau. (Oxford: Clarendon Press.)

The first thing to remark about this book is its unnecessary prolixity. The great ethical writers of the seventeenth and eighteenth centuries, almost without an exception, confined themselves to brief and lucid expositions of their several theories, nor is there any reason, unless the moralist descends to a minute discussion of particular classes of acts, why he should trespass at any length on the time of his reader. The phenomena of morals are familiar; the views of previous writers are now pretty generally known; and it ought not to be a matter of much difficulty, when an author has once firmly grasped his own method of explanation, to expound it within a reasonably short compass and in fairly intelligible terms. But long books are now the fashion, and Dr. Martineau appears to have aimed at expansion rather than compression. Nor has the book, I think, gained in clearness by this process. The numerous *obiter dicta* and the constant references to other authors impede the march of the argument, and often render it necessary to turn back over some pages in order to detect the exact point which the writer is endeavouring to make. At the same time, when we bear in mind that it is the habit of the day to look on obscurity as of the essence of philosophy, Dr. Martineau's style may be regarded as fairly lucid, and, though he is not a very systematic writer, he is always readable and sometimes even eloquent.

The object of the work seems to be to bring Dr. Martineau's own theory of morals into comparison and contrast with the more typical examples of rival systems. His main division of ethical systems is into psychological and unpsychological, and the classical reader, as he turns over the pages, will soon be startled at finding that in correspondence with the words "Unpsychological Theories" on the left page, occurs the word "Plato" on the right. As Plato's catalogue of the virtues, and, therefore, the simple theory of ethics which satisfied him, is based on the threefold division of the human "Soul," the selection of his name, in this connection, seems sufficiently paradoxical. But, as it might be contended that, in the

case of Plato, the psychological theory of the virtues is crossed by the metaphysical theory of the "Idea of the Good" (the applications of which, however, it may be observed, are of the most practical character), this mode of classifying the ancient philosophers does not seem to attain its full measure of paradox, till we find Aristotle relegated to the same category. Now Aristotle's *Ethics* (which, though furnishing the key to all subsequent systems of morals, is most strangely, and, as it seems to me, on most inadequate grounds, passed over altogether, without description or discussion) is almost exclusively based on psychological considerations. With the exception of portions of the books on Justice and Friendship, the burden of it, throughout, is the relation of the Emotions to the Reason, and the necessity, in order to the attainment of human well-being, of developing, in due proportion to one another, the several parts of man's complex nature. Whence then this curious paradox? It is best to allow Dr. Martineau to offer an explanation in his own words:

"We obtain the leading division of ethical systems, by referring to the generating idea or method out of which they spring. If the primary assumptions are taken from within, and you proceed by light of self-knowledge to interpret what is objective, you have a psychological system of Ethics. Invert the procedure, and you have an unpsychological system. This may be of two kinds, according as you begin with assuming real, eternal, intellectual entities, and thence descend into the human world; or only phenomena and their laws. If the former, you have a metaphysical; if the latter, a physical system of Morals. . . . It is curious that psychological ethics are *altogether peculiar to Christendom*. [The italics are Dr. Martineau's own.] Of the various anterior doctrines, much as they concerned themselves with the true ideal of conduct and character, there is not one which seeks its first principles in human consciousness, and endeavours thence to determine the moral position of man in the universe."

The explanation, I venture to suggest, hardly removes, or even softens, the original paradox, when we recollect that the leading idea in the moral systems of both Plato and Aristotle is the subordination, in the truly developed man, of the emotions to the reason, and the due co-ordination of the various parts of his nature with reference to its proper end, that end being for the individual, in his individual as distinct from his political capacity, the assimilation of the human nature to the divine and its consequent elevation above the material and merely animal world. With reference to his assertion on this last point, the "moral position of man in the universe," it occurs to ask whether Dr. Martineau can, by any possibility, have ever read the *Thoughts of Marcus Aurelius*.

The fact is that Dr. Martineau's main object in this book is to advance and defend two theses, the infallibility of "Conscience" and the ultimate identification of Ethics with Religion, and, possessed with these ideas, it is not unnatural that he should misconceive the significance of systems which do not embody his favourite theories. But it may be pertinent to remark that he would find as much difficulty in detecting the theory of the infallibility of "Conscience" (which he adopts, with certain modifications, from Bishop Butler) in the teaching of Christ and His apostles,

or in the earlier writings of Christianity, as in the "unpsychological theories" of Plato and Aristotle.

But it is time to state, and I will do it with all the brevity possible, Dr. Martineau's own theory, which he baptises with the curious and original name "Idio-psychological." It is so called, in order to distinguish it from "Hetero-psychological" theories, a term of reproach, apparently intended to cover all systems which attempt to analyse, as distinct from describing, the moral sentiments. The Hetero-psychological theories are classified as Hedonist, sub-divided into Utilitarian Hedonism and Hedonism with Evolution; Dianoeitic, represented by Cudworth, Clarke, and Price; and Ästhetic, represented by Shaftesbury and Hutcheson. I may remark, in passing, that the objective test of action adopted by the two last-named authors (Hutcheson actually anticipated the Benthamite formula, as embodied in its earlier statement, "the greatest happiness of the greatest number") seems to me not antagonistic to, as it seems to Dr. Martineau, but complementary of their theory of a "moral sense." The "Idio-psychological" School appears to include, in addition to the author, two writers who, in many respects, are widely different, so different indeed that it seems difficult to bring them under the same category, Butler and Kant. The author's presentation of his own theory may be briefly summarised as follows. "It is persons exclusively, and not things, that we approve or condemn," or, in other words, "what we judge is always the inner spring of an action, as distinguished from its outward operation." Amongst these "inner springs" or "natural principles," "we are sensible of a graduated scale of excellence, quite distinct from the order of their intensity, and irrespective of the range of their external effects"; it is in the recognition of this fact that "the whole ground of ethical procedure consists." These inner springs of action may be definitely arranged according to an ascending order of worth, the three highest places being taken by "11. Primary Affections, Parental and Social, with (approximately) Generosity and Gratitude; 12. Primary Affection of Compassion; 13. Primary Sentiment of Reverence." In the lower grades occur the Love of Ease, the Appetites, the Love of Gain, Love of Power, Love of Culture, &c. Now it seems to be contended that, whenever any two of these principles are in collision, we ought invariably to follow that which stands higher in the moral scale, irrespectively of the intensity of the two feelings, or the results likely to follow from their gratification. The Love of Culture, for instance, ought always to give way to the Feeling of Compassion, however great might be the advantage to oneself of gratifying the former and however slight the disadvantage to others of frustrating the latter. And, similarly, even with the social feelings of Generosity and Gratitude. Thus, it seems to follow that I ought not to send a present to my greatest benefactor, or to a public body for a public object, if the carriage of it is likely, in the slightest degree, to over-tax the strength of the porters or horses that convey it. "Every action," we are told, "is right, which, in presence of a lower principle, follows a

higher; every action is *wrong*, which, in presence of a higher principle, follows a lower." How, it will naturally be asked, do we ascertain this moral gradation of our motives? The answer is, by means of "Conscience." "The sensibility of the mind to the gradations of this scale is precisely what we call *conscience*;—the knowledge with one's self of the better and worse." "Conscience is the critical perception we have of the relative authority of our several principles of action." And the decisions of Conscience, when it is directed to the same objects, are uniform, and, therefore, of course, absolute and infallible. But here there comes in an important difference between the popular theory of conscience, as represented by and usually derived from Bishop Butler, and the more complex theory propounded by Dr. Martineau. "Conscience," with the latter, does not pronounce on an action considered in itself, but always has in view two terms of a comparison. And so it is that uniformity of judgment is consistent with apparent discrepancy. Thus, if I compare act A with act B, I may say that A is wrong, but, if the reader compares it with C, he may say, with equal truth, that it is right. "One voice declares a given thing to be 'right,' another to be 'wrong'; meaning no more than that in the first case it is superior to one substitute,—in the second, that it is inferior to another. Of no moral activity can the worth be determined without conceiving *what would else be there*; and, unless this conception be identical in the thoughts of two advocates, they deal with differing problems under semblance of the same name." "Thus the facts that a part only of the moral scale is present to particular persons, and to different persons not the same part, readily explain the divergences of ethical judgment, without compromising in the least the uniformity of moral conception throughout the human race."

To complete this brief account of the "Idiopsychological" system, it is desirable to state, in the author's own words, the place which he assigns, in morals, to the consideration of the consequences of actions.

"Is there *no room*, I may be asked, in morals for the computation of pleasurable and painful consequences at all? Undoubtedly there is: in two ways. First, the computation is already more or less involved in the preference of this or that spring of action; for, in proportion as the springs of action are self-conscious, they contemplate their own effects, and judgment upon them is included in our judgment on the disposition. [This is, surely, a very large admission.] Secondly, when the principle of action has been selected, to the exclusion of all competitors, the problem may still be indeterminate; because, under the given external conditions, the very same principle may express and satisfy itself in various methods; the benevolence, for example, which in one man is foolish and defeats itself, in another is wise and accomplishes its ends. The choice of means by which to carry out the workings of a spring of conduct can be made only by consideration of consequences.... Thus, in the solution of all ethical problems, we have successive recourse to two distinct rules: viz., the *Canon of Principles*, which gives the true *Moral criterion* for determining the *right* of the case; and then, the *Canon of Consequences*, which gives the *Rational criterion* for determining its *wisdom*. The former suffices for the estimate of *Character*; but, for the estimate of *Conduct*, must be supplemented by the latter."

The barest outline of a criticism of this

theory must suffice. In the first place, can we, in our moral judgments, separate altogether the agents and the acts, the intentions and the effects? We certainly do not approve of an act as a moral act, unless it be dictated by a good intention. But, on the other hand, suppose a man, with ever so good intentions, were to go on for long performing acts attended with evil consequences, we should probably soon cease to approve of him, and might even come strongly to disapprove of him. The fact is that the consequences of his acts would give evidence of stupidity or obstinacy, and we should quite rightly blame him for these intellectual defects which, it being in his power to cure, he neglected to cure. And this consideration will show how valuable the habit of tracing consequences may be in forming the character and improving the springs of action themselves, as well as in shaping the individual acts.

As to the graduated scale of excellence in the motives, even if we grant that the list is rightly arranged, can we say, without involving ourselves in paradoxical consequences, that we ought always to prefer the higher of two motives, without any regard to their relative intensity or the effects which are likely to result from them? Is there, for instance, no such case possible as a conflict between the pleasure or advantage of others and a disproportionate injury to oneself, when a rational self-regard or even self-respect would impose upon us the duty of preferring our own good to that of others? Or may not small claims on our compassion yield to great opportunities of promoting the general good or even of self-improvement? Surely, the conduct of life would be a much easier matter than it is, if we could always act, to our satisfaction, on so simple a rule as that which Dr. Martineau proposes. And, if Society at large were to agree to act uniformly in strict accordance with this graduated scale of excellence among motives, it occurs to one to ask how long would it continue to subsist?

The theory of Conscience here presented, however ingenious it may be, and apparently capable of reconciling the supposed uniformity with the observed divergency of our ethical judgments, is really subject to the same difficulties which attend all attempts to invest the moral faculty, by whatever name it may be called, with an absolute and infallible character. It may be true (and I think is true) that every act which we denominate as moral implies a conflict of motives, and a choice between at least two alternative courses of conduct. But surely two men, equally conscientious, with exactly the same alternative before them, may solve the problem differently. Else, what is the significance of such terms as "casuistry," or "doubtful cases of conscience," or "conflicting duties," and the like, which express very real and very serious experiences in the lives of many men? At any rate, if Dr. Martineau's theory is true, the same man, who is clearly conscious of the two conflicting motives, or the two rival courses of conduct, claiming his allegiance, ought never to have any difficulty in arriving at a moral decision. But is this the case? And, if not, is Dr. Martineau's theory true to facts?

It is not encouraging, to those who take an interest in the progress of either the theory or the practice of morality, to see this dogma

of an infallible conscience (of which it would be very curious to trace the history—comparatively a recent one) revived in a specious form. Men in general, and even cultivated men, are usually reluctant to exercise their reason on matters of moral conduct, and the assurance that they need only refer to an infallible oracle within, by consecrating their prejudices, affords a welcome excuse for mental indolence, while it acts as one of the main obstacles to the determination of a settled code of ethical principles and the deduction from those principles of improved rules of practice.

The author is generally conspicuous for his fairness to other opinions and his courtesy to rival theorists. I am sorry to have to notice one conspicuous exception, in which he contrasts, *totidem verbis*, "Christian and Utilitarian ethics." This word Utilitarian has now become a mere term of abuse, and is made to cover so many systems, from the selfish theory of Hobbes to any theory which claims the right to reason on matters of conduct, that it has ceased to be of any service for the purposes of designation, and ought to be discarded by philosophical writers altogether. But a term which, in its historical acceptation, can be applied to the systems of such writers as Bacon, Cumberland, Locke, Berkeley, Hutcheson, and Paley, systems which by their authors were regarded as not only compatible with but as including and expressing the teaching of the New Testament, can hardly, without some latent paradox, be employed as the antithesis of Christian. Till writers on morals will cease to avail themselves of language of this kind, for the purpose of prejudicing the views of their opponents, and promoting their own, there seems to be no prospect of arriving at any common agreement, or even diminishing the present amount of disagreement, on the foundations of ethics.

Though I have had to criticise Dr. Martineau's work somewhat severely, I cannot dismiss it without paying a tribute to its literary form and the moral fervour with which it not infrequently glows. No one can rise from it without an admiration for the author's character, and many will derive from it additional impulses to right conduct. But it is, I think, its hortatory and edificatory, rather than its scientific or historical, value which is most likely to commend it.

THOMAS FOWLER.

*To Kairwan the Holy: Scenes in Muhammadan Africa.* By Alexander A. Boddy. Illustrated by A. F. Jacassey. (Kegan Paul, Trench, & Co.)

THIS book has a special interest at the present time, when refugees from Kairwan are fighting under the banner of the Mahdi in Kordofan, and when it is not improbable that a coalition may take place between the forces of the Mahdis of Tripoli and of the Soudan. It must, however, be remembered that Mr. Boddy's visit to Tunisia was made nearly two years ago, so that he did not see the more recent effects of the French occupation of the Regency; while, as regards Kairwan, he adds little or nothing to the graphic description of the city and its mosques which appeared in Mr. Broadley's *Tunis Past and Present*, and in Prof. Sayce's letter to the ACADEMY which

was published on January 20, 1883. Mr. Boddy's tour in Africa began at Tripoli, and his account of the charming but little-known "City of Palms" is, perhaps, the most interesting part of his book. Though Tripoli can easily be reached from Malta, it is rarely visited by travellers; yet it certainly is, as Mr. Boddy remarks, "the most African and the most thoroughly Oriental of any town upon the north coast of Africa." Unfortunately, the famous Quadrifrontal Roman Arch, which Bruce found in so good a state of preservation, and which is the chief attraction that Tripoli can offer to archaeologists, "is turned into a Maltese wine-store, being built up at each opening with stone and plaster, and a glass window in the centre," and the tombs of the Roman city have been thoroughly despoiled. Since the French occupation of Tunis, Tripoli has been fortified, and the garrison now consists of about five thousand men. "Each evening," says Mr. Boddy,

"about sunset, the troops march out upon the sand here, and, drawn up in line, give cheers for the Sultan, and return thanks for their food, clothes, and pay, as the bugle gives the signal for gratitude. It is a strange sight, and suggestively ironical, when one looks upon their awful clothes, and is told that their pay is hopelessly in arrear."

From Tripoli Mr. Boddy went by sea to Gabes, touching on his way at the island of Jerbah, the home of the lotus-eaters of classical legend, where the ship was boarded by men who were neither "mild-eyed" nor "melancholy," but very fine fellows, dressed in the gayest of Oriental costumes. It is at Gabes that it is proposed to construct a canal which will admit the waters of the Mediterranean into the interior of Africa. The town will then become a second Port Said, and an important naval station; but, as Mr. Boddy points out, if a port is constructed there, an immense amount of dredging will be necessary, as steamers now have to anchor a mile or so from the shore. Landing at Susa, which occupies part of the site of the old city of Hadrumetum, Mr. Boddy drove across the desert to Kairwan in a carriage drawn by four horses abreast according to the custom in Tunisia. His account of the Holy City is somewhat disappointing, and he hardly does justice to the beautiful interior of the Great Mosque, with its forest of many-coloured marble columns; but he saw it late in the afternoon, and the light was admitted through two only of the seventeen richly carved doors which lead into it from the court. This may, perhaps, account for the error in the following passage: "I approached the gorgeous Mihrâb Niche, with its two red porphyry pillars and lined inside with *lapis-lazuli* and shell-shaped designs in lovely marbles and mosaics." The truth is that it really consists of gaudily painted stucco, and it was so described by Prof. Sayce in the letter which has been already referred to. From Kairwan Mr. Boddy drove with what he terms his "equine quartette" to Tunis, which he describes as "the wickedest city on earth since the Cities of the Plain were burnt"—a fact that will be new to many readers of the ACADEMY. There he does not appear to have made the best use of his time, at least from an archaeological point of view. He went to Carthage of course,

but he did not visit the site of Utica, or explore the remains of Uthina, now called Oudena, which is within a drive of Tunis, and must have been a city of great importance, as the ruins cover an area of several miles. They include a series of enormous reservoirs like the well-known ones at Carthage, and also an amphitheatre, partly hollowed out of the centre of a hill, and exceedingly picturesque, of which the four principal entrances are still in a very perfect condition. But, if Mr. Boddy did not linger at Tunis, it may have been because he wished to breathe a less polluted air, or to avoid a danger of foreign travel to which he refers when, after describing the strangeness of rising on Sunday morning at Tripoli, and finding the bazaars busy and noisy, and the swarthy porters bearing their huge burdens along the narrow streets, he remarks, "All this is very un-Sunday-like, and must in time affect the reverent ideas almost naturally implanted in English minds."

F. W. PERCIVAL.

*The Public Letters of the Right Hon. John Bright, M.P. Collected and Edited by H. J. Leech. (Sampson Low.)*

"To represent Manchester, on such terms as an independent mind can accept, is a position of honour which I hope I can fully appreciate; but to sit in Parliament as the mere instrument of party is no object of hope or ambition with me."

These words were not written by Mr. Goschen. On June 24, 1850, Mr. Roebuck moved a resolution approving of the foreign policy of Lord Palmerston, at that time Foreign Secretary in the ministry of Lord John Russell. The resolution was moved in the House of Commons as a vote of confidence in the Government, in reply to an adverse vote in the House of Lords. Mr. John Bright voted with the Opposition; and the above extract (in which the italics are Mr. Bright's) is taken from a letter written by him to a Manchester elector who disapproved of his vote. Radicalism in Parliament was in those days under a shadow. The Radicals in the House of Commons felt they were not supporting friends in supporting the Government of Lord John Russell and Lord Palmerston. A writer in the *Annual Register* of 1807 said that all the distinction the public could see between the Whigs and the Tories was the distinction between the inns and outs; and this was all the distinction the Radicals could see between the Whigs and the Tories of 1850. Writing on February 1, 1858, to a Birmingham elector, Mr. Bright says (p. 55): "I write this letter chiefly that I may warn you against the pitfalls that are in your path. Your cause is not in the hands of friends. Your forces in the parliamentary field are commanded by men taken from or chosen from your constant and natural opponents, and they lead them, not for your purposes, but for their own."

Radicals are sometimes twitted with losing under the *régime* of Mr. Gladstone that spirit of independence which they showed under Lord Palmerston; but those who say this seem to forget what manner of man Lord Palmerston was. For twenty years he continued in office under the Tories. This was the period of which Moore wrote—

"There's nothing constant in the human race  
Except the Whigs being always out of place."

The reign of the Whigs lasted—with the interval of Sir Robert Peel's administration in 1841—for thirty years after the Reform Bill, and Lord Palmerston, who saw the error of his ways, remained in office. None of the reforms advocated by the Radicals were approved by the Whig office-holders, who might have accosted their Radical supporters with the old adage, *Sic vos non vobis*. No wonder that Mr. Bright regarded the party who supported "the noble Lord" as Palmerstonian rather than Liberal, and that he stigmatised the Ministry in 1858 as "the very worst Ministry he had ever known." With the death of Lord Palmerston, in 1865, the period of political inactivity and compromise was closed; and with the accession of Mr. Gladstone to office in 1868 that of political activity and principle began.

Social questions are touched on in these Letters as well as political. Mr. Bright considers "compulsory vaccination doubtful, and the repetition of penalties as now practised monstrous." "As to compulsory vaccination," he writes (p. 291), "I am of opinion that if it had never been insisted on or enforced, vaccination might have been as general as it now is, without the fierce opposition to it which now prevails in many quarters." His references to intolerant clergymen are amusing enough. The clergyman who misquoted Mr. Bright's use of the word "residuum" feels the lash of his sarcasm:

"I do not know," he writes (p. 165), "what Mr. Read is in his pulpit, but I would advise him to stay there, where he cannot be contradicted. On the platform he is what is not uncommon in the hot partisan priest—ignorant and scurrilous, and a guide whom no sensible man would wish to follow. His congregation should pray for him."

Writing of another clergyman, he says (p. 251), that the ignorance and untruthfulness of Tory clergy, when they speak at Tory dinners, is amazing and shocking. "In their clerical reading they seem never to have met with the passage, 'Thou shalt not bear false witness.' I do not know what Mr. Thackeray is in the pulpit, but surely on a platform, as a public speaker, he is an example to be carefully avoided."

Mr. Bright does not believe in proportional representation. He considers Mr. Hare's plan more of a "fad" than any other yet submitted to the public, with this additional advantage, that "scarcely anyone can understand it." "It aims," he writes in October 1881,

"at making Parliament an exact photograph of every phase of public opinion, and under it there is no fancy or folly which might not, and probably would not, have its representative in the House. Parliament would be broken up into busy cliques, led by the political lunatics who would have entrance within its walls. My advice is, keep to the old ways—they are the safest, and the 'wayfaring man, though a fool, shall not err therein.' I have known several or a few of Mr. Hare's supporters; but not one of them has seemed to me to possess the common sense which is as useful and necessary for legislation and government as in the ordinary pursuits of life."

I feel much tempted to continue my quotations, but will refrain. Those who wish to learn Mr. Bright's opinions on Shorter Parlia-

ments, the House of Lords, Free Land, the Temperance Question, will find them briefly stated in this volume. The publication of these Letters on the eve of a General Election is opportune. If all candidates for Parliamentary honours—and the advice is not restricted to Liberal candidates—were to study this unpretending book, their speeches might lose in length, while they gained in matter. It was a sad philosopher who said of life that its oft complained of brevity was, perhaps, its best attribute; but there can be no offence in saying of John Bright's letters that their brevity is not one of their least attractive qualities. There is no letter in the collection that is a quarter as long as that portentous epistle which Jeremy Bentham penned to Lord Lansdowne, the mere perusal of which must have sorely taxed the patience of the Bowood statesman. Mr. John Bright may be intolerant; he may even sometimes be mistaken, but he is never dull. That unpardonable offence he has never committed, and those who (irrespective of party politics) can appreciate manly sentiments uttered in manly English, should study these letters.

J. GEORGE MINCHIN.

*In the Lena Delta.* By George W. Melville. (Longmans.)

This latest chapter in the tragic story of the ill-fated *Jeannette* expedition has a peculiar interest of its own, and most people will agree with its editor that "there can be no need of explanation, much less of apology," for its appearance. "Great deeds," wrote Emerson, "deserve a fit and permanent record," and "we need books of this tart, cathartic virtue." The long imprisonment and loss of the *Jeannette*, the terrible retreat to the Lena Delta, the heroic endeavour and sad ending, have been known to the world for more than two years past, and no one can have read the story without remarking and admiring the energetic and vigorous character of Chief Engineer Melville, the man through whose devotion and heroism the bodies of the dead commander and his party, with the priceless records of the expedition, were discovered before the spring floods could sweep them away. De Long speaks of him, in his journal, as "one of the strong points in the expedition," and makes repeated mention of his high qualities, while he was specially commended by the Court of Inquiry which was held after the return of the survivors. He was the prime mover and central figure of that weary winter search in the desolate wastes of the Lena Delta, and he is therefore the only competent historian of its incredible sufferings and toil. No one will be inclined to judge this book solely from the standpoint of literary merit, for no amount of literary skill could greatly increase the excitement and sadness of a narrative the human interest of which is, perhaps, unsurpassed even in the annals of Arctic exploration.

As there can be little or nothing more to tell regarding the *Jeannette's* experiences in the ice and the retreat of her crew, Mr. Melville wisely contents himself with giving a brief outline of the course of events previous to the separation of the three boats in the gale of September 12th, 1881, from which time he was left to his own resources. Nothing definite has ever been ascertained

as to the fate of Lieutenant Chipp's boat, the second cutter; but Mr. Melville has no doubt that she foundered immediately after the boats parted, and the only two survivors of the first cutter's party state that this was also the general opinion of De Long's crew. Mr. Melville tells us that he looked back towards where he expected the second cutter to be, and

"for an instant she was not to be seen, but presently I saw her far off in the dim twilight rise full before the wind on the crest of a wave, and then sink briefly out of sight. Once more she appeared; an immense sea enveloped her; she broached to; I could discern a man striving to free the sail where it had jammed against the mast; she plunged again from view; and though wave after wave arose and fell, I saw nothing but the foam and seething white caps of the cold dark sea."

When the weather moderated, the first cutter and whale-boat endeavoured to reach Cape Barkin, the north-east point of the Lena Delta, upon which the charts erroneously indicated winter huts and inhabitants, and on September 16 the whale-boat was fortunate enough to enter one of the eastern mouths of the Lena River, and three days afterwards Mr. Melville and his party fell in with natives, who guided them to the village of Geemovialocke, where they arrived on the 25th, and subsisted until they were able to communicate with the commandant of Bulun. Efforts were made from the first, but without avail, to institute a search for the other parties, though they were believed to have been lost in the gale; but it was not until October 29 that Mr. Melville learned that the first cutter had survived. He at once started to find and succour if possible his missing comrades, and reached Tamoose on the following day.

"This was the close of October 30, 1881. A memorable day, for about one hundred miles distant from Tamoose it sealed the sad fate of De Long and his comrades; and five months later, when I found their bodies, turning to the last written page of De Long's note-book, or 'ice-journal,' as it is now known to history, I read the last pitiful entry, evidently written in the morning:

"Oct. 30th, Sunday.—One hundred and fortieth day. Boyd and Görtz died during the night. Mr. Collins dying."

"So the close of the day that saw me finish and pack my sled at Tamoose doubtless closed the eyes and earthly career of the commander and remainder of as gallant a band of men as ever struggled against fate, or its cruel emissaries—ice, snow, hunger, and cold."

The rest of the story is well known. Mr. Melville succeeded in recovering a portion of the records left by De Long at various places along his line of march; but, after nearly sacrificing his life from hunger, cold, and the unspeakable hardships of the journey, and feeling assured that the remainder of the first cutter's party had undoubtedly perished, he returned to Bulun, and then went to Yakutsk, where he commenced preparations for a more extended search when the season would permit, and in the meantime forwarded to Irkutsk those members of his party who were either not needed or were unfit to take part in his expedition. The relief party assembled at Kas-Karta, the appointed rendezvous, on March 12, when the search for the first cutter's crew was commenced, and

resulted in the discovery, between the 23rd and 27th of the same month, of the remainder of the records and the bodies of De Long and his party. Mr. Melville intended at first to bury the remains upon the bank where they were found; but the natives assured him that in all probability any tomb would be washed away, as, when the river broke up in the spring, there would be about four feet of water over the entire delta. He, therefore, had them all removed to the top of a hill of solid rock, about forty versts to the southwest, and there constructed a mausoleum of wood from the wreck of a scow which lay near their last camping-place.

"The burial-ground is a bold promontory with a perpendicular face overlooking the frozen Polar Sea. The rocky head of the mountain, cold and austere as the sphinx, frowns upon the spot where the party perished."

After this had been done, the coasts and upper portion of the Lena Delta were thoroughly searched for Lieut. Chipp's party, but without finding any traces of it, and when the sledging season was at end, Mr. Melville at last returned home by order of the Navy Department, having done all that a brave and steadfast man could possibly accomplish. In the spring of 1883 the remains of De Long and his comrades were brought back to the United States from their tomb on the Lena Delta, and were interred with all the honours due to men who fell bravely in a noble cause.

It is evident, from his very graphic and vigorous account of his experiences, that few men have suffered more from the hardships of Arctic travel than Mr. Melville; but he nevertheless took an active part in the Greely Relief Expedition last year, and an outline of the object and results of this voyage, with a proposed method of reaching the North Pole, which he is anxious to test practically, are appended to the narrative of the search for De Long. Into this part of the book we do not intend now to enter, but we may observe, though it is hardly necessary to do so, that the views of so experienced an Arctic traveller will be found to merit careful perusal.

GEORGE T. TEMPLE.

NEW NOVELS.

*In the Golden Days.* By Edna Lyall. In 3 vols. (Hurst & Blackett.)

*Victoria Victrix: or, a Shrug—a Hum—a Ha!* By Austen Pember. In 3 vols. (Maxwell.)

*Betwixt my Love and Me.* By the Author of "A Golden Bar," &c. In 2 vols. (Hurst & Blackett.)

*Primus in Indis.* By M. J. Colquhoun. In 2 vols. (Chapman & Hall.)

*Two Loves in One Life.* In 2 vols. (London Literary Society.)

*Wilbourne Hall.* By Mrs. Caumont. In 2 vols. (Fisher Unwin.)

*Written to Order.* By the Author of "A Day of my Life at Eton," &c. (Sampson Low.)

*Wensley, and other Stories.* By Edmund Quincy. (Boston: Osgood; London: Trübner.)

*At any Cost.* By Edward Garrett. (Edinburgh: Oliphant, Anderson, & Ferrier.)

To write the historical novel acceptably is

no easy task. It does not consist in clothing characters of a bygone age according to the fanciful conceptions of the writer. It is something much more difficult than that. The historical characters introduced must move and speak in such guise that we can almost realise them in their habit as they lived, while their personal surroundings and the period in which they are cast must also exhibit the same *vraisemblance* and truth to nature. It is a pleasure to be able to say that in a very considerable degree Miss Lyall has been successful in these respects with her story *In the Golden Days*. But, even had she not been so successful, the novel would still have been deeply interesting for its tender and touching recital of the love story and misfortunes of Hugo and Joyce Wharncliffe. Hugo is the friend of that noble patriot Algernon Sidney—of whom a striking and very moving picture is presented in these volumes—and, rather than betray his friend, he remains faithful to the point of death, refusing even the dazzling offers made him by Charles II. himself. As for Joyce, she is a true woman, and proves that “the crown of a woman’s love is the bearing of pain for and with the one she loves.” The book would be overweighted with sadness but for the delightful glimpses we get into the home of the fine old Nonconforming patriot and soldier, Colonel Wharncliffe. Although the author modestly disclaims the title of “historical novel,” and affirms that she has only tried to describe the gradual growth of a character, there are many historical characters freshly and vigorously drawn in these pages, including John Evelyn, the little Duchess of Grafton, Sir William and Mary Denham, Betterton the actor, and Francis Bampfield. But, apart from all historical aspects, as a narrative of human love and human suffering, the novel is one to give unusual pleasure.

The author of *Vieta Victrix* is a clever but exasperating writer. The extraordinary title of his book is a fair illustration of its style. The novel is jerky and brilliant, and it may be described as a quick succession of jokes, epigrams, sobs, sighs, and fireworks. At present Mr. Pember exhibits far too much literary effervescence and hysterical thinking; but when these have calmed down, there should be in him, unquestionably, the making of a talented writer. As it is, we have found his last story most entertaining, and it reveals some very unmistakeable touches of both humour and pathos. We know that these qualities lie near together, but here they follow upon one another’s heels too closely. Upon the lightning of the author’s wit there rolls the thunder of his pathos, not a single sentence sometimes interposing between the two. He has to learn the strength there is in calmness. There are several characters in the novel as well drawn as any we have lately met with. The unconventional Mary Testa, who wastes a wealth of love upon a vacillating creature, one Julian Holmes, is powerfully delineated; and so is the fine-souled, rugged curate, John Evelyn—a character worthy of Charles Kingsley. Mr. Pember once more lifts the veil upon the loathsome doings of society papers, as typified in the journals *Puff* and *Snarl*; and he shows an almost equal knowledge of the seamy side of theatrical life.

The author would appear to be almost steeped in cynicism, were it not occasionally for such admirable passages as the following:

“This life is not subject meet for ridicule; no, nor for utter and grand scorn and an upturned lip and a passing by on the other side; rather to be regarded with fear, lest we ourselves, with our eyes on the stars and our heads in Olympus, stick our feet in grievous mire.”

“Every place, so that true work and a large degree of one’s self be poured round it, is full of consecrating oil. In some sort or another, in proportion to the value of the builder and the thing built, this place of work is a ladder set on earth indeed, but whose top is hid in mist—how high he who set the ladder up cannot tell. For did he know, and could he touch the limits of it, then would his work not be of the highest.”

There are several very moving and genuinely pathetic scenes in these volumes, which will not readily be forgotten by the reader. At present, the author lacks care, *aplomb*, and judgment; as he acquires these, he will be less spasmodic, and do work that is really good, and far above the average.

The author of *A Golden Bar* has written a very charming story in *Betwixt my Love and Me*. The plot is not very intricate, but it is sufficient for the purpose, and the interest is well sustained. It cannot be said that the main incident—the love of a young girl for her guardian—is new; neither is the absurd blindness of the guardian himself, Roland Kingdon, to the state of his ward’s affections entirely unknown in fiction. The heroine, Myrtle, has grown up in the companionship of Kingdon from babyhood to womanhood, and the consequence is, when she arrives at the latter stage of being, her guardian has become the whole world and something more to her. But he fails to apprehend the state of her heart, although he in turn loves his ward passionately. Something of course comes “betwixt my love and me,” and that is a scapegrace named Ravenshaw, given to horse-racing, betting, and other vices. Driven to despair, Myrtle promises to marry this undesirable creature, and the eve of their union arrives before it is discovered what a selfish brute Ravenshaw is. The wedding is postponed *sine die*, when Myrtle finds the curtain lifted upon her lover, and in the end she is made happy with her guardian. The characters in this story are not many, but they are so carefully drawn that not one of them strikes the reader as being unnatural. The author presents us with many happy descriptive touches, as when she says of autumn, he is “like a rich man leaving all his wealth behind him; he asks for nothing for himself but a peaceful death-bed and a gorgeous funeral. When the time of his departure comes . . . a glory hangs over the land, like a good man’s fame, which brightens the place where he dwelt.”

Miss Colquhoun’s *Primus in Indis* (we presume the author to be a lady) is a well-told tale which deals in the opening with the times of the unfortunate Prince Charles Edward. The second volume is concerned with some of the most stirring episodes in the history of British India. The novel is founded upon a supposed old autobiography; but the gentleman who narrates his own experience is not

very accurate in his figures, seeing that he states he was born on June 26, 1729, and came of age on June 26, 1751. In enumerating a number of distinguished authors also, he speaks of the author of the *Faery Queene* as Spener. But, in spite of little defects, this narrative of the career of the heir of Ravenshaw is far from lacking in interest; some chapters, indeed, are graphically written, and show what could be accomplished with still greater care. Those who do not object to a hero being transferred from place to place with almost breathless rapidity, will enjoy the frequent change of scene in these volumes.

From the literary point of view there is nothing to be said for *Two Loves in One Life*. It is evidently written by an unpractised hand. The style is poor, and it is not redeemed by a single touch of originality, or by any power of description, as relating either to character or scenery. The following extract is typical of many others: “*In mind*—well, it is rather difficult to pourtray mental qualifications—those of the Baronet must speak for themselves, as we obtain a more intimate knowledge of him,” &c. We have italicised two words to show that this sentence is as incomplete as the Baronet’s mind. There are, no doubt, some idiotic baronets in the world, but it is doubtful whether there is one who would use such phrases as “I call that a very *pooty* song.” That the baronet in this novel is simply a character made to order is shown by a very little thing. In the first volume he calls everything “*pooty*,” in the second we find him using “*purty*.” There are a hundred such things in the course of these volumes to prove that the author was not really constrained to write this book; and we have far too much inferior literature already to encourage a forced growth. The narrative itself deals with an unfortunate love story. A woman marries one man loving another. The latter comes athwart her afterwards, and, though in other respects he behaves honourably, it is scarcely the thing for him to snatch his former love to his heart for a moment, and to place “one long clinging kiss upon her lips.” We condone this and other offences, however, when he nobly sacrifices his own life in the effort to rescue the husband of the woman who has been the one deep passion of his life. This incident is a striking one, and very different from those usually met with in novels. Generally, it is the inconvenient husband who is put out of the way: here it is the first lover, and the husband and wife live happily ever after.

There are some natural touches in *Wilbourne Hall*, and the story itself, which is concerned with a case of substitution and the troubles of the banished rightful heir, is sufficiently interesting. In construction, perhaps, the writer betrays the unpractised hand, but her novel may be read with considerable pleasure.

*Written to Order* cannot be called a novel, except on the principle that many old romances which were really books of travel were called such. It professes to be an account of “the journeys of an irresponsible egotist,” and of the manner in which “he enjoyed himself thereon.” We consequently get a bastard kind of literature, made up in

part of descriptions of scenery and in part of personal incidents. We are introduced to a number of characters who added to or detracted from the writer's enjoyment during his voyages and his travels in Portugal, Brazil, &c. There is a good deal of liveliness in these reminiscences, and we are not inclined to speak severely of them, unless, indeed, they should be taken as an encouragement to every traveller to "go and do likewise," in which case it would be a duty to interfere on behalf of a long-suffering world, which has already shown an extreme weakness of conscience on the subject of books of travel.

There is a fine literary flavour in the stories by Mr. Quincy, selected and edited by his son, and ushered in with an admirable memorial poem by Mr. Russell Lowell. The stories, as such, have not much in common with novels generally, though in *Wensley* there are one or two dramatic situations. Their real charm lies in their cultured style, and, although they are unmistakably stamped with American characteristics, the English reader will find them both delightful and profitable.

Mr. Garrett is known as a writer with a good moral purpose in anything he undertakes, and the lesson inculcated in *At any Cost* is a very necessary one in this age, when men are hastening to be rich by means not altogether scrupulous. The author traces the career of two youths who come from the far North to push their fortunes in London, and, without bringing all kinds of misfortunes upon the head of the selfish one, he leaves his reader in no doubt as to which is the nobler life—that which places honour first, or that which worships wealth. The story is calculated to do good to the youth of both sexes.

G. BARNETT SMITH.

#### SOME HISTORICAL BOOKS.

*The Genealogist's Guide.* By Geo. W. Marshall. Second Edition. (Bell.) Mr. Marshall has distinctly missed an opportunity by making the second edition of his most useful manual for genealogists a mere reproduction of the original edition, enlarged by numerous additions. For he might easily have improved the plan of his work, and made it a real guide to genealogical students, instead of a mere index of references. This is said advisedly, after following his advice to "read the Preface before consulting the book." As it is, his readers are bewildered by the multitude of his references under each name, when he might easily have enabled them to distinguish between well-laboured genealogies and skeleton pedigrees or memoirs of individual members of the family. Again, the volumes of the Chetham, Camden, and Harleian Societies are referred to by their numerical order of publication instead of by their titles, so that practically we have no means of knowing what is the name of the book referred to, unless we happen to have at hand a list of the numerous publications of these societies, which very few people possess. The *Catalogue of the London Library* supplies proof positive that it is not the custom to refer to such publications by the number of the volume, because in the list of the Camden and Chetham series the numbers are not printed at all, and only the titles are given. It is true that Mr. Marshall gives a list of the numbers and titles of the first eighteen volumes of the Harleian Society in his Preface; but it would surely have been much simpler to have referred

the reader direct to the Visitation of London, 1568 (Harleian edition) than to the Harleian Society (vol. i.), when the Preface has to be consulted to know what the reference means. It is a still more serious defect that families of different lineage bearing the same name are all lumped together without distinction, so that in most cases those who consult this guide have no means of knowing whether any particular reference relates to the particular family in which they are interested. It is, however, a most useful book with all its faults, and the author deserves great credit for the industry and thoroughness which are displayed in his collection of authorities. It is just because he has done his work so well, that critical readers are provoked to complain that he has not done it better.

*Record of Services of Madras Civilians, from 1741 to 1858.* By Charles C. Prinsep. (Trübner.) No body of public men has so ancient and honourable a history as the Indian Civil Service. Perhaps that history may some day be written on the scale that it deserves. Meanwhile, Mr. Prinsep, who inherits a name that forms part of that history, has here compiled and printed a portion of the materials for the future historian. The present volume is confined to Madras, but we doubt not that Mr. Prinsep means to increase our obligation by publishing similar lists for Bengal and Bombay. Though Madras is small as compared with Bengal, and both poor and remote as compared with Bombay, it is entitled to precedence by reason of its antiquity. Here was the first territorial settlement of the East India Company, and the first seat of a Presidency. Here the genius of Clive established the pre-eminence of Europe over the East and of England over France; and here were fought the long series of battles with Hyder Ali and "his more ferocious son," which left the conquerors supreme in the South. Since the beginning of the present century Madras has been fortunate enough to have no history, and has fallen somewhat into neglect. But the *esprit de corps* which marks the covenanted Civil Service as a whole is specially developed in Madras. While Bengal has become in the popular mind almost co-extensive with India, and while Bombay relies for its reputation upon three or four distinguished names, the southern corner of the peninsula has gone on quietly in its own way, less influenced than the rest by modern changes. Calcutta is imperial, and Bombay is both commercial and manufacturing; but Madras retains the conservative habits of a provincial town. In the old days the Madras Civil Service formed a sort of charmed family circle, into which few aliens by blood or sentiment were allowed to enter. Even under open competition a tendency may be observed towards the reappearance of hereditary names. The present writer can find no less than three ancestors in Mr. Prinsep's list, besides collaterals innumerable. But it is right that we should state more particularly what Mr. Prinsep has done. Beginning with 1741, and ending with 1858, he has compiled an alphabetical catalogue of every member of the Madras Civil Service, with the successive appointments that he held. The dates for beginning and ending are both of them arbitrarily chosen. It appears that the Indian Registers start from 1741; but Mr. Prinsep himself informs us that MS. lists at the India Office have recently been discovered going back to the beginning of the eighteenth century. The *terminus ad quem* of 1858 is presumably taken as representing the transfer of the government from the Company to the Crown. For the Madras civil servants appointed since 1858 we are referred to an annual publication of the Government in India, called the "History of Services." Without meaning to be ungrateful

to Mr. Prinsep for what he has done, we hope that he will be encouraged to extend his dates in either direction when he comes to take up the other two presidencies. It is unnecessary to point out that the work becomes the more valuable the farther it is pushed back. But its completeness is scarcely less impaired by stopping short at 1858, on the plea that the names and services are already in print. While it is one of the objects of such an undertaking as this to save the historical student the trouble of MS. researches, it ought also to be another object to embody in a single volume the results scattered through the series of annual "Histories of Services." One other point we cannot forbear to mention. Why is the greatest name in the history of Madras altogether omitted? According to Macaulay, Clive, who was born in 1725, received a writership on the Madras establishment of the East India Company in his eighteenth year, *i.e.*, in 1742; and it was not until eight years afterwards that he exchanged civil for military life.

*Index of Obituary Notices for 1882.* (Published for the Index Society by Messrs. Longmans.) This is the third volume of the "Annual Indexes of Obituary Notices," compiled chiefly by Mr. Arthur R. Cowdroy, and published by the Index Society. To point out the importance of such a work ought to be unnecessary; but we fear that the society does not receive the support it deserves. Not only are additional subscriptions needed, in order to get the printing done with greater promptitude; but voluntary contributors should come forward to render the undertaking more complete. Only one country newspaper is at present fully indexed, though all the Manchester papers are read for the purpose. To include foreigners whose deaths happen to be recorded in the *Times*, and to omit those Irishmen and Scotsmen whose fame has not reached to London, is little short of absurd.

*The Monumental Inscriptions in the Hundred of Holt, in the County of Norfolk.* Collected by Walton N. Dew, and Edited and Indexed by Walter Rye. (Norwich: Goose.) The Preface to this volume supplies another proof of Mr. Walter Rye's determination, that it shall not be his fault, if the Monumental Inscriptions remaining in Norfolk churches and churchyards are allowed to perish through natural decay or the more destructive process of church restoration. He has inoculated Mr. Walton N. Dew with his own enthusiasm in the cause, and the two confidently expect that, by their united exertions, the sepulchral inscriptions in every Hundred of North-east Norfolk will, before long, be safe in print from all risk of destruction. Every antiquary will wish them success in their self-imposed task, for the volumes already published are, like all Mr. Rye's publications, thoroughly well indexed, which materially increases the value for reference. It appears from the tabular statement prefixed to this volume that there are twenty-seven parishes in the Hundred of Holt, and that in no less than thirteen of them the parish register dates back from the sixteenth century. We should scarcely have expected to find that eight parish churches were dedicated to All Saints, and only six to St. Mary, while St. Andrew, the most popular of Norfolk Saints, has only four dedicated to him.

*A Short Calendar of the Feet of Fines for Norfolk in the Reigns of Richard I., John, Henry III., and Edward I.* By Walter Rye. (Norwich: Goose.) To make a complete list and analysis of all the fines levied in Norfolk between the first year of Richard I. and the last year of Edward I. (3,672 in number) must have involved years of laborious employment at the Record Office. But it was a labour of love to Mr. Walter Rye, and the value of such

a list and analysis for purposes of local history can scarcely be exaggerated. It seems, therefore, almost incredible that when the MS. containing the results of his labour was offered as a gift to the Norwich Archaeological Society for publication, the committee should have refused to accept it, when they had ample funds in hand. For they could scarcely expect to find a MS. better worth their printing. One would not like to believe that their refusal arose from the conviction that Mr. Walter Rye, after working so many years without remuneration, would not grudge the farther sacrifice of printing the MS. at his own expense. Because it would be ungenerous in the last degree, if a society, which exists for the purpose of collecting materials for the history of Norfolk, deliberately took advantage of the enthusiasm of an individual antiquary, and cast upon him a burden properly belonging to themselves, merely to save their own funds. It is not, however, too late to make more fitting arrangements, for readers of this volume will be glad to hear that this is only the first instalment of Mr. Rye's analysis of Norfolk Fines, and that he proposes to enrich the next Part with a preface, showing that the fines of early date did not relate exclusively to real property, as has hitherto been laid down in all the law-books.

#### NOTES AND NEWS.

MESSRS. SAMPSON Low announce that during the present month they will publish: *Under the Rays of the Aurora Borealis in the Land of the Lapps and Kvaens*, an original work by Dr. Sophus Tromholt, edited by Mr. Carl Sievers. Besides a narrative of journeys in Lapland, Finland, and Russia, during 1882-3, and descriptions of the interesting Lappe and Kvaens, the book will contain an account of the work of the recent Circumpolar Scientific Expeditions, and a complete popular scientific exposition of our present knowledge of the remarkable phenomenon known as the Aurora Borealis, or Northern Lights, to the study of which the author has devoted the greater part of his life. The work will also contain a map, chromo-lithographs, and 150 views, portraits, diagrams, &c., from photographs and drawings by the author, including numerous illustrations of the Aurora Borealis. Arrangements have been made for the publication of the work in France, Germany, Norway, Sweden, and Denmark.

MR. JOHN MURRAY has in preparation a volume by Dean Burges entitled *Ten Lives of Good Men*. The titles of the ten biographies contained in the work are as follows:—"The Learned Divine: Martin Joseph Routh"; "The Restorer of the Old Paths: Hugh James Rose"; "The Great Provost: Edward Hawkins"; "The Re-modeller of the Episcopate: Samuel Wilberforce"; "The Humble Christian: Richard Lynch Cotton"; "The Pious Librarian: Henry Octavius Coxe"; "The Faithful Steward: Richard Gresswell"; "The Christian Philosopher: Henry Longueville Mansel"; "The Single-minded Bishop: William Jacobson"; and "The Good Layman: Charles Longuet Higgins."

MR. MURRAY also announces *A Popular Life of Gen. Sir Charles Napier*, by the Hon. W. Napier Bruce; *Lectures on Ecclesiastical History*, Delivered in the University of Dublin, by the late Bishop Fitzgerald, edited by the Rev. W. Fitzgerald and the Rev. Dr. Quarry; *An Introduction to the Study of the New Testament*, by the Rev. Prof. Salmon, of Dublin; *The Life of William Carey, D.D., Shoemaker and Missionary*, by Dr. George Smith; and *The Student's Manual of the Evidences of Christianity*, by the Rev. Dr. Wace,

THE Oxford Magazine mentions a rumour that Mr. J. Russell Lowell is a possible candidate for the chair of English Literature.

MESSRS. CHAPMAN & HALL will shortly issue a novel by Mr. Charles H. Eden, author of "Frozen Asia," &c. It is named *George Donington*; or, In the Bear's Grip, and the scenes are laid in England, Southern Russia, and Siberia.

THE Marquis of Lorne's book on *Imperial Federation*, which was announced in the last number of the ACADEMY, will be issued next week.

A NEW novel by Ouida, called "Othmar," will begin to be published in *The People of May* 3. The scene of the story is laid in Russia, and the characters belong to the highest ranks of society. This is the first occasion that Ouida has appeared in serial form.

THE Index Society has in the press the first instalment of an Index to the obituaries in the *Gentleman's Magazine*, from 1731 down to the date when the *Gentleman's* changed its old form. It is also proposed to continue the Index of obituaries to 1880, when the annual volumes of the Index Society begin. For this purpose considerable materials have been collected from newspapers, transactions, &c.; but the society stands greatly in need of additional subscriptions, to defray the expenses of publication. The annual subscription is one guinea; and the hon. secretary is that indefatigable worker, Mr. H. B. Wheatley, 8 John Street, Adelphi.

MESSRS. CASSELL & CO. are about to publish *The School Manager's Manual*, by F. C. Mills, with an Introduction by Mr. Sydney Buxton, Chairman of the Committee of Representative Managers of London Board Schools.

THE Spanish Government has granted £800 towards the printing, with facsimiles, of some of the most important documents of Don Manuel Danvila's *Poder Civil en España*, a work which obtained also a prize from the Academy of Moral and Political Sciences.

THE May issue of the *Commonweal*, the organ of the Socialist League, will contain a poem by William Morris; "Peace or War," by E. Belloc Bax; "Tonkin and French Socialism," by Paul Lafargue; and "Lessons in Socialism," by Edward Aveling.

THE Times records the death at Leipsic, on April 15, of Walther von Goethe, the grandson of the great poet, whose family thus becomes extinct. The deceased had some repute as a musician, and had been a pupil of Mendelssohn. It is said that he possessed a large number of documents relating to his illustrious ancestor, which it is expected will now be made public.

MR. ROBERT LOUIS STEVENSON is at present engaged upon a new story for boys. It is to be published as a serial in *Young Folks' Paper*, in which "Treasure Island" and "The Black Arrow," by the same author first appeared.

WE have received the special number of the *Xp̄ovos Ἀθηνῶν*, published in celebration of the jubilee of Greek Independence (March 25, O.S.) It contains a list of the surviving officers who took part in the war of liberation, and verses and short prose pieces referring to the occasion by the chief living Greek writers, together with congratulatory letters from eminent foreign philhellenes—among others from Mr. Gladstone, Prof. Blackie, MM. Renan, Duruy, Maxime du Camp, and Jules Simon. In a later number of the same paper we observe an article headed "The Late Lord Mayor of London, Cairns." The biography given is that of Earl Cairns, not that of Mr. Nottage. It ends with the statement that "Lord Cairns received in 1878 the additional title of Earl of Garmoyle."

The *Monthly Interpreter* for May will contain, among other papers, an article on Prof. Drummond's *Natural Law in the Spiritual World*, by the Rev. D. M. Ross, of Dundee.

THE restored Codex of the Cortés of 1576 is being printed under the auspices of the Government as an additional vol. 5 to the *Colección de Cortés de Castilla*.

THE Rev. T. Campbell Finlayson, of Manchester, author of *The Divine Gentleness and Other Sermons*, &c., has in the press, under the title of *Biological Religion*, a reply to Prof. Drummond's *Natural Law in the Spiritual World*. Messrs. Brook & Chrystal, Manchester, are the publishers, and it is expected to be ready shortly.

MESSRS. GINN, HEATH, & CO., of Boston, have sent us two volumes of their new series of "Classics for Children." The idea is a very good one. The ordinary school reading-books, consisting of mere detached extracts, are little adapted to excite in children a taste for the beauties of literature; and the publishers have endeavoured to meet a real want in their issue of a series of entire works of high-class English writers, specially edited for children and suitable for use in schools, while at the same time possessing attraction which will render them likely to be read out of lesson hours. The volumes before us—*The Lady of the Lake* and Lamb's *Tales from Shakespeare*—seem well fitted to answer this purpose. If we have any fault to find with them, it is that they are not fully enough annotated. The *Tales*, indeed, have no notes of any kind, excepting a list of the proper names, with the pronunciation figured. *The Lady of the Lake*, however, is provided with footnotes (though they are too much confined to explanations of words) and also with a prose analysis of each canto. This will be a very useful help in following the course of the story, which, in certain parts (e.g., in canto iii.), children usually find perplexing. One good feature of the book is a little map of the district which is the scene of the incidents in the poem.

THE New York *Critic* says that Dr. James Strong's *Harmony of the Gospels* is being translated into Japanese by an enthusiastic theologian.

THE Chicago *Current* contains an article by Prof. David Swing entitled "Natura Vacuum Abhorret." Probably the learned author is not Professor of Latin.

DR. KARL BLIND will contribute an article on Russia and England to *Time* for May, in which issue will also appear a continuation of Mr. Leopold Katscher's examination of the Salvation Army movement, and an article by Mr. Legge, entitled "Society Journalism Explained."

MESSRS. LEWIN, DURRANT & CO. inform us that the "Press Information Agency," of which they are the conductors, is now a Limited Liability Company.

*The Prophet of the Great Smoky Mountains*, by Charles Egbert Craddock (Miss Mary Nailles Murfree), which is now running as a serial in the *Atlantic Monthly*, will be published in one volume by Messrs. Houghton, Mifflin & Co., of Boston, in the autumn. The surprise excited by the disclosure that "Charles Egbert Craddock" was a lady, has given rise to a great deal of discussion in the American journals with regard to the merits of the tales which have appeared in the *Atlantic Monthly* under this signature. Their great literary ability appears to be universally recognised, but several writers strongly dispute the genuineness of the Tennessee dialect and local colour.

THE Osterley Park Library, which will shortly be sold by Messrs. Sotheby, Wilkinson,

& Hodge, comprises many works of excessive rarity, including the extraordinary number of ten books printed by Caxton. One of these is a copy of the *Morte d'Arthur*, of which only one other example is known to exist. Other noteworthy books contained in the collection are the first edition of Coverdale's Bible, the only perfect copy known as issued in 1536 by Nicolson; Pynson's edition of *Lidgate's Translation of Bocace's Falles of Princes*, and a magnificent MS. on vellum of the same; and the *Ordinary of Crysten Men* printed by Wynkyn de Worde. There are also large paper copies of Horsley's *Britannia*, Dugdale's *Monasticon*, and Drake's *York*, besides many other important books relating to county history and topography.

## NEW EDITIONS.

We have on our table the following new editions:—*Churches of West Cornwall*, with Notes of Antiquities of the District, by the late J. T. Blight, second edition (Oxford: Parker); *Life Through the Lotos*, by Richard Julian Harris, second edition (Cornish); Essays Selected from the Spectator, edited by W. F. Bailey, fifth edition (Dublin: Browne & Nolan); *Text Book of the Gurney System of Shorthand*, edited by W. B. Gurney & Sons, eighteenth edition (Butterworth); *Rhymes from Cornwall*, by Henry Sewell Stokes, new edition, with additions (Longman); *Court Life Below Stairs*; or, London under the First Georges, by J. Fitzgerald Molloy, a new edition (Ward & Downey); *Elementary Principles of Carpentry*, by Thomas Tredgold, sixth edition, thoroughly revised and considerably enlarged, by E. Wyndham Tarn, with Sixty-one Engravings, Portrait, and numerous Woodcuts (Crosby, Lockwood & Co.); *The Edible Mollusca of Great Britain and Ireland*, with Recipes for Cooking them, by M. S. Lovell, second edition (Reeve); *The Children's Journey*, and other Stories, by the Author of "Our Children's Story," "Voyage on Zigzag," &c., second edition (Sonnenschein); *No Relations*, from the French of Hector Malot, cheap edition, with illustrations (Bentley); *Roughing it in Van Diemen's Land*, by Richard Rowe, second edition (Sonnenschein); *Andrew Marvel and His Friends*, by Maria Hall, fourth edition (Hodder & Stoughton); *The Story of Ten Thousand Homes*, by Mrs. Robert O'Reilly, second edition (Sonnenschein); *Mated with a Clown*, by Lady Constance Howard, new edition (White); *Dora's Boy*, by Mrs. Ellen Ross, third edition (Sonnenschein); *The Wild Tribes of the Soudan*, by F. C. James, second edition, with an Account of the Routes from Wady Halfah to Berber, by the author, and a Chapter on Khartoum and the Soudan, by Sir S. Baker (Murray); *John Wycliff and His English Precursors*, by Prof. Lechler, translated from the German, with additional notes by Prof. Lorimer, new edition revised (Religious Tract Society); *Marquise and Rosette and The Easter Daisy*, by the Baroness E. Martineau de Chesney; *Handbook of Greek and Roman Sculpture*, by D. Cady Eaton, second edition, revised and enlarged (Trübner); *The Sankhya Aphorisms of Kapila*, with Illustrative Extracts from the Commentaries, translated by James R. Ballantyne, third edition (Trübner); *Outlines of Roman History*, by the Rev. B. G. Johns, new edition, with an Appendix on the Literature, Laws and Customs of Ancient Rome, by the Rev. T. H. O'Leary (Crosby, Lockwood, & Co.); *Exercises in Latin Prose Composition*, by G. G. Ramsay, second edition (Oxford: Clarendon Press); *The Laird's Secret*, by Jane H. Jamie-son, new edition (Edinburgh: Oliphant, Anderson, & Ferrier).

## ORIGINAL VERSE.

## IN A THEATRE.

*Capua, 72 B.C.*

We were friends and comrades loyal, though I was of alien race,  
And he a free-born Samnite that followed the man from Thrace,  
And there, in the mid-arena, he and I stood face to face.  
  
I was a branded swordsman, and he was supple and strong.  
They saved us alive from the battle, to do us this cruellest wrong,  
That each should slay the other there before the staring throng.  
  
Faces—faces—and faces! how it made my brain to spin!  
Beautiful faces of women, and tiger-souls therein!  
And merry voices of girls that laughed, debating of who should win.  
  
Over us, burning and cloudless, dazzled the blue sky's dome;  
Far away to the eastward the white snow-peaks of his home;  
And in front the Prefect, purple-clad, in the deadly might of Rome.  
  
And so, in the mid-arena, we stood there face to face,  
And he looked me right in the eyes and said, "I ask thee one last grace—  
Slay me, for *thee* I cannot." Then I held his hand a space,  
But knew not what I answered: the heavens round and wide  
Surged up and down—a flash of steel—my sword was through his side,  
And I was down upon my knees, and held him as he died.  
  
His blood was warm on my fingers, his eyes were scarcely still,  
When they tore him from me, and the blade that else had healed all ill.  
And it is one more day I am theirs, to work their will.  
  
No matter! the sand, and the sun, and the faces hateful to see,  
They will be nothing—nothing! but I wonder who may be  
The other man I have to fight—the man that shall kill me!

A. WERNER.

## OBITUARY.

THE Very Rev. Joseph Williams Blakesley, Dean of Lincoln, who died on April 18, had, either in temperament or in theological or ecclesiastical opinions, but little in common with the more celebrated bishop of the same diocese, whose death preceded his only by a few weeks. Yet, marked as was the contrast between the two men, they may not unfitly be mentioned together, as almost the last representatives of a type of classical scholarship which was once common among the dignitaries of the English Church. The late Dean was born in 1808, and was educated at Trinity College, Cambridge, and graduated in 1831 as 21st Wrangler. He remained at Trinity as Fellow and tutor until 1845, when he obtained the college living of Ware. His reputation as a scholar rested principally on his edition of *Herodotus* in the "Bibliotheca Classica," which appeared in 1854, and which, though now seldom referred to, was a sound and careful work, and fully on a level with the best knowledge of the time. Mr. Blakesley had previously published a *Life of Aristotle*, which was the first English biography of the philosopher. He also wrote an account of a tour in Algeria, and was the author of a series of letters in the *Times*, signed "A Hertfordshire Incumbent," which attracted considerable notice. In theology he was a representative of the type of moderate Broad Churchmanship which owed little to the newer movement designated by that name, but was

rather a continuation of the liberal traditions of the eighteenth century. Since his appointment to the deanery of Lincoln in 1872 he has lived a quiet and retired life, taking no conspicuous part in any public movements.

M. MARC MONNIER, one of the liveliest and most versatile of modern French journalists and authors, died at Geneva on April 18. He was born at Florence in 1828, of French parents. His father was an hotel-keeper, and he himself carried on the same business for some time after he had become known as a writer. Eventually, however, he gave himself entirely to letters, and was appointed Professor of Foreign Literature at the University of Geneva, of which he subsequently became rector. His knowledge of Italian history and politics was perhaps his strongest point; but he wrote on all kinds of subjects and in every form of literary composition. He was historian, novelist, poet, playwright, critic, and political journalist, and in each capacity attained a respectable degree of popular success.

## MAGAZINES AND REVIEWS.

THE current number of *Mind* has as its chief attraction an elaborate study of Hallucinations, by Mr. Edmund Gurney. The essayist supplies an interesting sketch of the development of the theory of the subject. Perhaps the most curious indication of our progress in dealing with the phenomena is the fact that we are now, as Mr. Gurney points out, growing accustomed to what was formerly regarded as a startling paradox, namely, the truth that a hallucination is for the psychologist equivalent to actual seeing or other mode of perception. The very point of the psychological problem, indeed, is to explain the perfect simulation of an externally caused sensation in circumstances where we know that no adequate external cause is at work. The question most fully discussed in this paper is that of the physiological starting-point in the hallucinatory process. A recent writer on the subject, M. Binet, has tried to show that in all hallucinations the initial impulse is one propagated to the centres from the periphery of the nerve. Mr. Gurney brings all his wide knowledge and his ingenuity to bear in trying to refute this theory. He thinks that M. Binet has made an important contribution to the theory of the subject; but, at the same time, he insists on the existence of a class of centrally initiated hallucinations. The essay closes with an interesting conjectural sketch of the central nervous mechanism involved in the production of hallucinations. An article to-day on so well-worn a theme as Mr. Sidgwick's *Methods of Ethics* seems at first somewhat of an anachronism; but Mr. Rashdall, to whose pen we owe this new critical study, has managed to say much that is in its form at least novel, and very pertinent to the issues raised. The paper is the work of one who thoroughly appreciates the merits of Prof. Sidgwick's peculiar ethical thought, and who, indeed, has apparently acquired something of the Professor's painstaking incisiveness and subtlety from their original sources. Yet the reader is less convinced, perhaps, by the essayist's criticism of any fundamental wrongness in Mr. Sidgwick's doctrine than of the hopelessness as yet of reducing the chaotic mass of ethical phenomena to scientific order by help of any one single principle. Dr. Montgomery contributes the third substantive article by a first installment of a study of the relations of Space and Touch. The essayist contends against the empiricists that the apprehension of distinct locality or position in space along with skin-sensation is a perfectly immediate experience, excluding all reference to muscular sensations present or past. He goes so far, indeed, as to

maintain that when we suddenly experience a sensation, as one of burning from a spark falling on the hand, we directly apprehend where the sensation happens, without any consciousness of its being in our own body. It is hinted that this immediacy of apprehension is the result of organised nerve-connexions, which, again, are the work of evolution. But the rationale of the process is not made quite clear. The new number of *Mind* contains, besides the original articles, valuable subordinate matter in the shape of discussions of special psychological and logical points, and critical notices.

*Le Livre* for April contains an article of real, though only partially literary, interest on the bibliography of the history of the French police, signed by no less a name than "G. F. Vidocq fils." This is a case of *quem pater Aeneas* and no mistake. The article is thoroughly worth reading. Another and an excellent subject is taken and well dealt with by M. L. Derome in "Lacurde de Sainte-Palaye," a worker before dawn in a good cause, who deserves and receives good treatment. We may be permitted to notice specially a pleasant little letter of M. Trianon's, in which he acknowledges and rectifies the slip in the use of the word "Jacobite" which we pointed out to him. There is certainly no reason why the indication of these slight mistakes, which even the most conscientious workers sometimes commit, should be taken as a personal insult. But the habit of so taking it is too common among scholars; and we are very glad to acknowledge and signalise an agreeable exception to the rule.

Of the *Anglia* we have the concluding part 4 of vol. vii., and the first part of vol. viii. before us. The former consists of several short notices of books, among which we see that Ward's Catalogue of Romance MSS. at the British Museum, Varnhagen's treatise on the sources of Longfellow's "Tales of a Wayside Inn," Prof. Schipper's useful little volume on Dunbar, and another on Chaucer's language and verse, by Prof. Ten Brink, "the best Chaucer scholar in Germany," are dealt with; while Prof. Wücker takes occasion of an anonymous pamphlet on the study of modern philology to sketch the three years' course through which the student of a modern language in Germany should pass to prepare for his doctorate. It is notable that the learner is recommended to begin at a small university in preference to a great one, to which he may go later; and that instruction in the physiology of sound, with special reference to speech, must accompany the study of a modern language, a practical requirement which might be followed in England with advantage to our pronunciation of foreign tongues. "Sundries" occupy the remainder of the number, among which some minor grammatical contributives by Prof. Zupitza and Effer's essay on the consonants, single and double, in Ormulum (which may be read with Trautmann's notes solving the problem in this and a previous number), are the most important. An interesting notice of the late F. H. Stratmann, author of the well-known Old-English Dictionary, who began life as apprentice in a linen-business, and struggled through great difficulties, is closed by a warm tribute to his high qualities, his simplicity, and rare modesty, from the pen of Dr. Trautmann. In volume viii. H. Hönncher again takes up his interesting inquiry into the sources of the Anglo-Saxon Genesis (see *Anglia*, vii., Heft 3), showing that in his view the Vulgate supplied the chief material, which was modified by the poet himself, by traditional interpretation, and by the free biblical treatment which obtained among the early English. Holtbuer on the Genitives in Cynewulf, and Sattler continuing his remarks on English Prepositions, keep up the study of the language. We are

glad to welcome also the laborious Dr. Horstmann, whose industry must often be its chief reward, and who gives us here the legendary lives of four female saints of the thirteenth and fourteenth centuries, this time in prose, from the Douce MS. 114, written in the fifteenth century in probably the Nottingham dialect. They are translations from the Latin, three of the four being Belgian saints.

In the *Revista Contemporanea* for March Diaz Sanchez resumes his "Guide to the Archives of Simancas, giving an alphabetical list of those who have consulted the archives, and of the documents furnished to each, from 1844. The last name given is Mr. Froude. The list of MSS. consulted or copied by him embraces four and a half closely printed pages. Earlier names are the Due d'Aumale, Bergenroth, Cánovas del Castillo, and others, whose investigations we can thus follow in instructive detail. The continuation of these papers will be eagerly looked for. Muñoz Peña, in concluding his chapters on the "Idea of Honour in Spanish Literature," maintains that the drama of Lope de Vega and of Calderon is as true a reflection of one side of the Spanish character as the *picaresque* novel is of another. Other noteworthy articles are an analysis by Rodriguez Villa of a fourteenth-century Aragonese MS. from the library of the Duke of Osuna, but now in the Escorial, containing a translation of Marco Polo's travels; of an Oriental history by Fray Huyton; of Aristotle's *De Secretis*, and other miscellanies. We notice, also, an "Ode to the Virgin at the Cross," by Suárez Capalleja, and some prettily-told "Legends of Salamanca," by Garcia Maceira.

The *Boletin* of the Real Academia de la Historia for March contains an account of an Arabic MS., saec. xiii., entitled "Tarij Manzuri," in the Asiatic Museum of St. Petersburg, and a careful archaeological paper by Pujol y Camps on the coast of the Ilergetes and the baths of Calafell, not far from Tarragona. The introductory chapter "On the Conquest and Colonisation of America by the Spaniards," by M. A. Caro, to Piedrahita's *Historia general de las Conquistas del Nuevo Reino de Granada*, is also given in full.

#### SELECTED FOREIGN BOOKS.

##### GENERAL LITERATURE.

- BISCHOF, M. Die Renaissance in Schlesien. Leipzig : Seemann. 20 M.  
BOURCAUD, G. Les Estampes du XVIII<sup>e</sup> Siècle. Paris : Dentu. 25 fr.  
DE LA PERRIERE, H. Trois Amoureaux au XVI<sup>e</sup> Siècle. Paris : Calmann Lévy. 3 fr. 50 c.  
FRANTZ, E. Das heilige Abendmahl d. Leonardo da Vinci. Freiburg-i.-B. : Herder. 1 M. 40 Pf.  
HOUSAYE, Arsène. Les Confessions de. T. 1 et 2. Paris : Dentu. 12 fr.  
JAWORSKI, J. L. Reise der russischen Gesandtschaft in Afghanistan u. Buchara in den 1878-79. Uebers. v. E. Petri. 2 Bd. Jena : Costenoble. 8 M.

##### THEOLOGY.

- VOLCK, W. Die Bibel als Kanon. 3 Vorträge. Dorpat : Karow. 1 M. 60 Pf.

##### HISTORY.

- AUDIBERT, R. De la liberté des funérailles et des sépultures, précédée d'une étude historique sur les funérailles païennes. Paris : Rousseau. 6 fr.  
BONNAL, E. Chute d'une république : Venise, d'après les Archives de la République. Paris : Firmin-Didot. 3 fr. 50 c.  
CASATI, C. Nuove rivelazioni su i fatti di Milano nel 1847-48. Milan : Hoepli. 8 L. 50 c.  
DUBÉDAT. Histoire du Parlement de Toulouse. Paris : Rousseau. 20 fr.  
HENRARD, P. Henri IV et la Princesse de Condé, d'après les documents inédits. Brussels : Muquardt. 6 fr.  
HOEFFLER, C. R. v. Das diplomatische Journal d. Andrea de Burgo, kaiserl. Gesandten zum Congresse von Bolo 1504. Wien : Gerold's Sohn. 1 M. 50 Pf.  
MOSSMANN, X. Cartulaire de Mulhouse. T. 3. Colmar : Barth. 32 M.  
REGESTA diplomatica historiae danicæ. Series II. Tomus I. iv. Copenhagen. 5 kr.  
SCRIPTORUM rerum germanicarum in usum scholarum. Chronicon Moguntinum. Ed. C. Hegel. Hanover : Hahn. 2 M.

#### PHYSICAL SCIENCE AND PHILOSOPHY.

- DUTSCHMID, J. Die Flora v. Oberösterreich. 4 Bd. Linz : Ebenhöch. 6 M. 40 Pf.  
KRAUSE, K. Chr. F. Vorlesungen üb. angewandte Philosophie der Geschichte. Hrsg. v. P. Hohlfeld u. A. Wünsche. Leipzig : Schulze. 7 M.  
LANESSAN, J. L. de. Introduction à la Botanique : le Sapin. Paris : Alcan. 6 fr.  
LAUNHARDT, W. Mathematische Begründung der Volkswirtschaftslehre. Leipzig : Engelmann. 6 M.  
PENROCKE, K. A. Das Eocän d. Krappfeldes in Kärnten. Wien : Gerold's Sohn. 1 M. 80 Pf.  
RENAULT, B. Cours de Botanique fossile : 4<sup>e</sup> Année. Confères, Gétaées. Paris : Masson. 25 fr.  
ROTHERT, W. Vergleichend-anatomische Untersuchungen üb. die Differenzen im primären Bau der Stengel u. Rhizome krautiger Phanerogamen, etc. Dorpat. 2 M.  
SCHWARZ, B. Die Erschließung der Gebirge von den ältesten Zeiten bis auf Sausure. Leipzig : Frohberg. 8 M.  
WITTEW, W. C. Grundzüge der Molecular-Physik u. der mathematischen Chemie. Stuttgart : Wittwer. 5 M.

#### PHILOLOGY, ETC.

- ANDREOLI, E. Storia della scrittura dai geroglifici fino ai nostri giorni. Milan : Galli & Raimondi. 15 L.  
BRUELL, J. Herodot's babylonische Nachrichten. II. Zur Geschichte u. Cultur v. Babylon. 1. Semiramis u. Nitokris. Leipzig : Schulze. 80 Pf.  
CORPUS inscriptionum latinarum. Vol. VI. pars 5. Berlin : Reimer. 24 M.  
HUBNER, E. Exempla scripturæ epigraphicæ latinae a Caesaris dictatoriis ad aetatem Justiniani. Berlin : Reimer. 46 M.  
RICKMANN, In cumulandis epithetis quas leges sibi scripserint poetae graeci, maxime lyrici. Leipzig : Fock. 1 M. 20 Pf.  
SCHMEDING, F. Die klassische Bildung in der Gegenwart. Berlin : Bonyraeger. 3 M.  
VAN HAMEL, A. G. Li Romane di Carité et Misericorde du Renclus de Molliens : Poèmes de la fin du 12<sup>e</sup> Siècle. Paris : Vieweg. 20 fr.

#### CORRESPONDENCE.

##### THE MERTON PROFESSORSHIP OF ENGLISH LANGUAGE AND LITERATURE.

London : April 20, 1885.

I entirely agree with Prof. Skeat's criticisms in the last number of the ACADEMY (April 18). It is a matter of deep regret that by the unfortunate ambiguousness in the wording of their proposal, the enlightened and patriotic founders of this professorship should have done their best to prevent any competent scholar from becoming a candidate for it. The mere fact of any man considering himself competent would be alone enough to prove his utter incompetence.

The truth is, English language and English literature are both so extensive, so varied, and so complex in their origin and history, that it is hardly possible for one man to command either of them completely. Both, too, are surrounded with the most formidable external difficulties. The student of English has not, like the classical or Oriental scholar, the command of a host of native grammarians, editors, and commentators; the metal is not handed down to him pure and bright; but he has to dig for the ore himself; he has himself to edit his texts from the MSS., and make his own grammars and dictionaries as he goes along. Now, too, that the sloth of our universities has allowed the Germans almost completely to annex the philology of English, life has become for the few Englishmen who think it ignominious to let foreigners drive them away from the study of their mother tongue a dreary struggle with German periodicals—an unintermittent sifting of hideously-written abhandlungen, programmes, excursuses, entgegnungs, abwehrs, reclamations, &c., for the few grains of wheat they may contain.

Again, even if a man knew both language and literature, he could not possibly find time to teach them both. The mere preliminary organisation of a system of teaching would be a most arduous task, for at present there is absolutely no foundation to build upon. Before trying to teach, our professor would have to get pupils, and if he hoped ever to do more than deliver dilettanti discourses to a few ladies, a don or two, and an occasional stray

undergraduate, he would have to organise a systematic attack on the existing examination system. If he ever got working pupils, he would have to begin with the very rudiments of English, if he expected to have any foundation to build on. But his hardest task would be that of eradicating from his pupils' minds that deep-rooted Oxford hatred of specialism—of teaching them that the only way of really adding to knowledge is by settling down in a dark corner and illuminating it as best one can.

The answer to this will no doubt be that the professorship is made to include both language and literature for the express purpose of excluding specialists. If so, there is nothing more to be said on the subject, except that it is hardly worth while paying £900 a year for the privilege of hearing some clever literary man read aloud his magazine articles before he sends them to press. It would really be better to found another divinity professorship with the money than to do anything towards perpetuating the present standard of the science of literature.

HENRY SWEET.

#### CANON STEPHENS ON ST. ANSELM.

Ramsgate: April 13, 1885.

Canon Stephens, in his article on St. Anselm in the new volume of the *Dictionary of National Biography*, seems inclined to accept the pedigree which I have constructed for St. Anselm. As, however, I am solely responsible for that pedigree, it may be permitted me to remark that I nowhere represent Count Odo of Maurienne as having received the county of Aosta from his wife. It came to him from his father, Humbert the Whitehanded (see my *Life and Times of St. Anselm*, vol. i., p. 414). Aosta does not lie in either of the valleys that formed part of the Countess Adelaide's patrimony (*ib.* p. 2). I do not think Canon Stephens can be familiar with the district, for he represents Anselm as setting out northwards (p. 11, b) from his native city on the journey which took him over Mont Cenis. When Anselm left Aosta he first travelled south for fifty miles, and then turned west. The northern road would have taken him across the Great St. Bernard.

The suggestion made by the late M. Crozet-Mouchet that Anselm may have gone to school at the place now known as Aymaville Saint-Leger is not favourably viewed by the best informed people on the spot. The religious establishment named after St. Leger lay six or seven miles from Aosta, in a lonely spot very difficult of access, and must have been extremely small. I doubt, writing from recollection, whether more than six monks could have been accommodated in the very little choir of its very little oratory. The unsupported claims of such a place sink into insignificance before those of Aosta itself, which had within its walls a cathedral and an abbey, and, close to its praetorian gate, the collegiate church of St. Ours, all of them large, important, and well endowed foundations.

I do not think Canon Stephens happy in saying that Anselm began to govern as abbot (p. 12, a) in the year 1078. Elected in 1078 he certainly was; but we have clear and explicit evidence (Bouquet, xiv. 270) that he refused to govern as abbot until late in the following February, and that his contemporaries attached some importance to the fact. He seems to have been summoned to the wounded king, William the Conqueror, many weeks before the latter lay dying (p. 14, a) at St. Gervais, and while he was down in Rouen. William Rufus was first crowned (p. 14, a) not in 1088, but in 1087; and he appointed Anselm to the archbishopric, not on the first day of Lent, 1093, but on the following Sunday (Eadmer,

pp. 37, 360). The royal writ (p. 16, a) which Canon Stephens refers to the autumn of 1093, would seem, on the contrary, to have been issued on the twenty-seventh of the previous April. It is an error, moreover, to suppose (p. 24) that homage was a forbidden act as early as the year 1093.

The chronology of St. Anselm's episcopate involves one or two interesting points. I think it a mistake to refer the interview at Gillingham (p. 18, a) to the February of 1095; or indeed, *pace* Eadmer, to accept March 11 as the first day of the Rockingham assembly. Eadmer, himself, tells us that it met "tertia septimanæ quadragesimæ" (*Vita*, II. vi.), and in 1095 the third week in Lent began on February 25. Besides, if, as he implies by a well-known liturgical allusion, Anselm received the pallium on the second Sunday after Pentecost—Sundays in that age were not counted from Trinity—he received it, not, as he says, on June 10, but a fortnight earlier. The subject is one of some interest. Allowing for a forty days' summons to a meeting fixed for February 25, we get back to January 17, on or about which day William Rufus was at Cricklade, the rendezvous, in all probability, of the forces of the realm on their expedition into Wales. And, if, again, we suppose the army to have been disbanded on February 22, three days before the third Sunday in Lent, and suppose them to have completed a forty days' service, we get back to January 14, precisely the first day in the year upon which military operations were allowed to begin.

Approaching the subject from the opposite direction, we find that the king had left Wissant on December 29, and it is hard to believe that Anselm can have allowed a whole month to elapse before he followed him into Wiltshire. The interview must, I think, have taken place not later than the Epiphany week, the writs of summons to Rockingham being prepared without delay, but certainly before January 17, and the king leaving Gillingham on the fourteenth.

This suggests another subject. I think Canon Stephens in error when, by obvious implication, at least (p. 20, a, b), he brings Cardinal Walter to England shortly before Whitsuntide. He came, "togeaneas Eastron" (*Anglo-Saxon Chronicle*), "aliquot subinde diebus elapsis" after the Rockingham assembly (R. de Diceto), and "ante pascha" (Florence of Worcester). Canon Stephens must, therefore, be again in error when (p. 20, a) he despatches the royal clerks to Italy after the Rockingham assembly. They could not have executed their errand in the short space of three weeks. They found the Pope in the north of Italy, and must thus have come back sooner than they were expected. Allowing them, however, ten weeks for their term of absence, and supposing them to have landed in England on March 21, we come to January 10 as an approximate date for their departure from the king's court. Thus, by another line of argument, we reach the Epiphany of 1095 as the date of the Gillingham interview.

The "ceremony of sprinkling ashes" on the first day of Lent (p. 17, a) has no existence. When Anselm went to meet the legate he was not "barefoot, but in full pontificals" (p. 20, b). The sum of money which the primate borrowed of his monks in 1096 (p. 21, a) amounted, not to a hundred pounds, but to two hundred silver marks (Eadmer, p. 75); and when he travelled through Flanders in 1097 (p. 22, a), so far from "halting awhile at the monastery of St. Omer," that was the one house at which Eadmer (pp. 89, 387) tells us that he refused to lodge. It was to his real halting-place pretty much what St. Paul's Cathedral was to Westminster Abbey.

It is scarcely felicitous to say (p. 23, a) that

we have no detailed report of Anselm's discourse at the Council of Bari. Of all the many speeches delivered by Anselm this is precisely the very one which he has himself taken care to leave on record, reproducing it in full detail in his "De Processione" (Eadmer, p. 106).

When Anselm returned in 1100 what Henry I. required of him was, not that he should do homage for the restitution of the temporalities (p. 24, a), but that he should do homage, no restriction about temporalities being even hinted at; and also, a fact withheld by Canon Stephens, that he should receive the archbishopric from the king's hand (Eadmer, p. 120).

It surely is inaccurate to make "allegiance" do duty for the various terms "obedientia," "subiectio," "sumministratio," "fides et sacramentum," "subjectio fides et amicitia." Nor, until the English language shall have been reconstructed, will it be permitted us to accept the suggested equivalent (p. 25, a) for "nec approbare nec concedere." "If he does it," said Anselm (Eadmer, p. 140), speaking of a threat of the king's, "he does it *me nec approbante nec concedente*." Canon Stephens interprets this—"he consented" that the King should do it! And, further, the canon seems to think that St. Anselm's "struggle for the rights and liberties of the church" (p. 28, a) was "simply a matter of obedience" (p. 24, b), and that, although he opposed the king, he had personally no objection to the king's conduct. Nevertheless, he strangely enough calls him a man of "perfect straightforwardness" (p. 26, b), "guileless simplicity, and spotless integrity" (p. 28, b).

There is much in the article which Canon Stephens would have done well to reconsider very seriously before sending it to press.

MARTIN RULE.

#### THE SQUIRE PAPERS.

London: April 20, 1885.

No one, so far as I know, has asked Mr. Walter Rye to "admit that because there was a 'London Lane' in Norwich 140 years ago there was necessarily one 240 years ago." Certainly nothing so unreasonable was in my thoughts as Mr. Rye seems to imagine when I wrote to Mr. Gardiner. In my letter to that gentleman I expressly disclaimed all pretension to take part in the discussion of the genuineness of the "Squire Papers," my sole object being to correct an oversight on the part of Mr. Rye in saying that "London Lane" was never so called, whereas in the days of my boyhood it was never called anything else. He is, of course, right in his supposition that my information as to the street in question being so called 140 years ago is derived from Blomefield's map; but appears still to be unaware of another fact, viz., that "Cockey Lane" and "London Lane" were not identical, but that the *two together* now form the modern "London Street." "Cockey Lane" went only from the north-east corner of the Market Place to "the back of the Inns" (now called "Castle Street"), the rest, from that point to "Bank Plain," was "London Lane." I have very good reason to believe that Blomefield was wrong in giving both names to the whole length. Be this as it may, it has nothing to do with the question of the "Squire Papers," about which, as I have said, being totally incompetent to form an opinion, I never pretended to offer one.

FREDERIC NORGATE.

Cambridge: April 22, 1885.

Circumstances enable me to throw some additional light on the interesting discussions concerning the "Squire Papers," which, I think, completely dissipates the theory which has been adopted by Prof. Gardiner and Messrs. Rye,

Peacock, and Nutt, to account for the existence of the thirty-five letters which Carlyle accepted and published as genuine.

This theory, which is distinctly formulated in the last paragraph of Mr. Rye's first letter (of March 31, 1885), and assumed by the other gentlemen, is simply this—that Carlyle's correspondent forged the letters, and that the "hoax" was completely successful. This theory assumes that the correspondent, whose name and personality have been hitherto concealed by his own desire, was a "fairly able antiquary," a most accomplished dissembler both by pen and tongue, and that he concocted an elaborate imposture for no other motive but to enjoy a quiet chuckle in his own sleeve.

This theory, in itself improbable, is rendered yet more untenable by the information I have to offer. This information has been furnished me by Dr. William Squire, a physician, residing at 6 Orchard Street, Portman Square, who is my first cousin. He is under no pledge of any kind to the transcriber of the letters of Cromwell, and will be glad to submit the book and papers he possesses to the inspection of any competent person interested in the matter.

Dr. William Squire has a Prayer-book bound up with a metrical version of the Psalms, on the interposed fly-leaf of which is what purports to be the autograph of "Samuel Squire" of "Thrapstone." The title-page of the Prayer-book is gone; but an inscription in another page states it to have been published in 1627, and the character of the book conforms to this date. This book is annotated in the margin by one who was, or professed to be, an eyewitness of many of the most stirring scenes of the Great Rebellion e.g., of Marston Moor, Naseby and Dunbar fights, the sieges of Lynn and Bristol, the beheading of the King, &c., &c. I give two examples in the margin opposite the lxii. Psalm :

1. "We sang this at Sige of Lynn before we stormed, so they gave in September 16th day, 1643."

2. "This day saw ye Kinge his head cut off by an Axe at Whitehall. Lord have mercie upon his soule."

This annotator, both Dr. Squire and I think, was Samuel Squire himself, Cornet of Cromwell's Stilton troop.

The Prayer-book appears to have passed into the hands of Thomas Squire, and then to have been transmitted through five generations of Squires who lived in Peterborough or its neighbourhood, and to have reached the hands of William Squire, who passed the later part of his life and died at Yelverton in Norfolk. At his death in 1880 Dr. William Squire obtained the book by purchase.

This William Squire appears to have been a very diligent collector from registers, tombs, and other sources of facts concerning the pedigree of the Squire family. He had the Prayer-book rebound in 1840 and his arms emblazoned on the inside of the cover, and numerous sheets of MS. containing the genealogical information he had collected bound up with it. He seems to have clearly traced his lineage to Thomas Squire, but not to have shown the relation between this Thomas and Samuel Squire. Dr. Squire conjectures that Thomas was the son of Samuel's elder brother, and that he himself is in the direct line of Samuel Squire, the Ironside, in the seventh generation.

These conjectures are, however, not material to our inquiry. It is more pertinent to inquire whether William Squire, the genealogist, was the transcriber of the Cromwell letters and the burner of Auditor Squire's journal. This I think highly probable. A comparison of the writing in the Prayer-book with that of Carlyle's correspondent will probably settle the question, and this, I trust, will soon be made.

Now, if this William Squire was not the

transcriber, we have an independent testimony of the existence of Cornet Squire, which must be held conclusive of the genuineness of both the destroyed journal and the extant letters. On the other hand, if the genealogist and the transcriber were the same person, perhaps a sceptical antiquary might contend that the book in his possession suggested the forgery; but, even so, Squire the Ironside had an objective existence, and was not the concoction of the brain of a clever forger, as Mr. Rye suggests.

That the transcriber was himself deceived is quite untenable, for, if he were a true man, then the supposed forger took the trouble, not only to manufacture the letters, but also to write two hundred folio pages of journal without even the poor motive of giving "a lesson" to an editor who had irritated him.

The doubts thrown on the letters from internal evidence seem to be disappearing one by one, and, under Mr. Aldis Wright's judicious remarks, to have dwindled almost into insignificance. With regard to the "cravat," I find in the memoirs of Col. Hutchinson, written by his widow, the following passage:

"Then also the coachman, who, finding himself not well, had borrowed a horse to go to Nottingham to be let blood, came home, bringing a cravate and other spoils of the enemy, which he had gotten. For, when he came to the town, hearing the cavaliers were up, he got a case of pistols, and thought more of shedding than losing blood, and meeting the cavaliers in the rout, it is said, he killed one of them."

It is true this was written of an incident which occurred in 1659; but it shows conclusively that a cravat was worn by soldiers in the Civil War, and also, I think, that it was no "new French poppy," but a necessary or convenient accoutrement of a soldier. If the word is derived from the Croats, who served in the French army in the seventeenth century, as some suppose, this seems to support this view.

NEVILLE GOODMAN.

[In Mr. G. Nutt's letter on this subject in the ACADEMY of April 18, he pointed out that the words "levitate nostra donata," in Prof. Gardiner's quotation from Skinner, ought to read "civitate nostra donata." The correction is obviously certain, but Mr. Nutt says he is informed by Prof. Gardiner that the erroneous reading is that of the printed book. In the Table of Contents of our last week's number Mr. Nutt was erroneously described as "Dr." —ED. ACADEMY.]

#### THE BURGES CORRESPONDENCE.

Cambridge: April 18, 1885.

In the volume entitled *Selections from the Letters and Correspondence of Sir James Bland Burges*, by J. Hutton (London, 1885), of which a review appeared in your number for March 21, it is stated on p. 348 that his character is given by Beloe in his *Sexagenarian*, vol. ii., chap. v. This is an entire mistake. The person there described is certainly Archdeacon Nares, as may be easily seen by the words in p. 32, where Beloe speaks of him as "his coadjutor, for a term of no very short continuance," alluding to their joint editorship of the *British Critick*.

I believe Sir J. B. Burges is, however, alluded to in the *Sexagenarian*, though not in very complimentary terms, in p. 230 of this same volume (first edition), where he is described as the Bland author, "that eternal writer of poetry, who composes verses upon every trifling incident which occurs in the circles of fashion," &c.

H. R. LUARD.

#### THE ALLEGED DISCOVERY OF TWO UNPUBLISHED CANTOS OF THE "INFERNO."

Oxford: April 21, 1885.

Since M. Boyer, in the second number of

the *Revue Contemporaine*, has published as a novelty two spurious cantos found in a MS. of the *Divina Commedia* now in the Bibl. Vittorio Emanuele at Rome, it is only right that it should be known that they were first noticed and published as long ago as 1879 by the distinguished librarian of that institution, Dr. Giorgi. They appeared first in the *Giornale di Filologia romana* (July, 1879), and were shortly afterwards published in a separate pamphlet.

E. MOORE.

#### APPOINTMENTS FOR NEXT WEEK.

MONDAY, April 27, 8 p.m. Society of Arts: Cantor Lecture, "Photography and the Spectroscope," by Capt. Abney.

8 p.m. Aristotelian: "Schopenhauer's 'The World as Will and Idea,' Book iv.", by Rev. E. P. Scrymgeour.

8.30 p.m. Geographical: "Letter announcing the Ascent of Mount Roraima, British Guiana," by Mr. Everard im Thurn; "Notes on the Journey to Roraima and Ascent of the Mountain," by Mr. H. J. Perkins.

TUESDAY, April 28, 3 p.m. Royal Institution: "Digestion and Nutrition," by Prof. Gamgee.

3.30 p.m. Civil Engineers: Special General Meeting. Proposed Alterations in the Bye-Laws.

8 p.m. Anthropological Institute: "Rude Stone Monuments in Westmoreland," by Mr. A. L. Lewis; "Quadrilateral Constructions near Carnac," by Admiral F. S. Tremlett; "The Kekip-Sesors or Ancient Sacrificial Stone of the North-West Tribes of Canada," by M. J. L'Heureux.

8 p.m. "Mechanical Integrators," by Prof. Hale Shaw.

8 p.m. Society of Arts: "The Federation of the Empire," by Mr. J. E. Gorst.

WEDNESDAY, April 29, 8.30 p.m. Civil Engineers: Annual Dinner.

8 p.m. Society of Arts: "Researches on Silk Fibre," by Mr. Thomas Wardle.

THURSDAY, April 30, 3 p.m. Royal Institution: "Natural Forces and Energies," by Prof. Tyndall.

4.30 p.m. Royal Society: "Recent Discoveries on the Site of Lanuvium (Civita la Vigna)," by the Right Hon. T. Savile Lumley.

FRIDAY, May 1, 1.30 p.m. Royal Institution: Annual Meeting.

7.30 p.m. Education: Annual Meeting. President's Address, "Practical Thoughts on Education after Thirty Years' Work," by the Rev. E. Thring.

8 p.m. Philological: "Report of Dialectal Work," by Mr. A. J. Ellis; "Modern Irish Pronunciation," by Mr. James Leycky.

8 p.m. Society of Arts: "Herat," by Prof. Vambery.

8 p.m. Royal Institution: "Water-Jets and Rain-Drops," by Lord Rayleigh.

SATURDAY, May 2, 3 p.m. Royal Institution: "Fir-Trees and their Allies," by Mr. W. Carruthers.

#### SCIENCE.

*Taoist Texts*: Ethical, Political, and Speculative. By Frederic Henry Balfour. (Trübner.)

TAOISM is not one of those Oriental religions which have attracted the attention of European seekers after new things. It has had no Madame Blavatsky to introduce it anew to the religious world, and its tenets, or so many of them as are understood, have been allowed to remain the almost undisputed possession of its followers. But, at the same time, there is much that is interesting about the faith, and the strange obscurity which has hitherto surrounded its origin has added a piquancy to its history. Its founder, Laotze, or "the Old Philosopher," held the office of Recorder at the Chinese Court of Chow during the fifth century B.C. Of the birth and parentage of this sage we know nothing, except that he belonged to the Le tribe, and was a native of the non-Chinese state of Tsu. Incorporated into Tsu were a number of tribes, who in their powerlessness to resent the encroachments of their energetic neighbour, were content to submit to the absorption of their lands, while others less willing to do homage to the aggressors migrated southward in the direction of Bur-

mah. Since, at the time of the disruption of Tsu, in the third century B.C., no mention is made of the Le among the tribes who were then dispossessed, it is probable that they had moved southward at an earlier period, and if such were the case, they would doubtless have been brought into communication with the Brahmanical peoples dwelling on the Burmese frontier. Nothing is known of the time when Laou-tsze arrived in the Chinese states. We first hear of him there as an old man, not old enough, however, to have lost any of his vigour, as Confucius found to his cost on the only occasion when the two philosophers met. The history of his early life, like that of his last years, is a blank. He came, and gave no account of his youth and prime, and, after a short term of office, he went, without confiding to anyone the secret of his destination. He left behind him, however, a small book in, as it is reported, 5748 written characters, which has preserved his name from oblivion, and placed him among the great teachers of mankind.

This work, which he entitled *Taou-tih-king*, has been a battle-field for commentators ever since the old philosopher turned his back on the Chinese states. The main cause of this conflict of opinion was, no doubt, the fact that at a very early period the text became corrupted, and we know as a matter of history that for many centuries two versions, each claiming to be the correct one, existed side by side. The text now current is confessedly untrustworthy, and any translation of it therefore can only reflect very imperfectly the teachings of Laou-tsze. These teachings are throughout un-Chinese, they are quite foreign to the native mode of thought and are very little understood by Chinese scholars. From whence then did Laou-tsze derive them? We have pointed out the probability of his kinsmen having been brought into contact with the peoples of Further India, and it is natural, therefore, to suppose that he had means of becoming acquainted with the outlines of Brahmanism. There can at least be no doubt that the resemblances between his system as described in the *Taou-tih-king* and Brahmanism as shown forth in the Upanishads are too striking and consistent to be only incidental.

To begin with, *Taou* might pass for a very apt translation of the word Brahman, and in Laou-tsze's hands the identity is more complete than even the dictionaries sanction. "*Taou*," as has been described,

"is impalpable. You look at it and cannot see it. You listen to it and you cannot hear it. You try to touch it and you cannot reach it. You use it and you cannot exhaust it. . . . It is still and void. . . . It is ever inactive and yet leaves nothing undone. From its phenomena appear, through it they change, in it they disappear. Formless it is the cause of form. Nameless it is the origin of heaven and earth; with a name it is the mother of all things. . . . All things originate from *Taou*, conform to *Taou*, and to *Taou* at last they return."

This with equal truth might have been written of Brahman. For example, in the Upanishads we read,

"That which cannot be seen nor seized, which

\* "Non-Christian Religions." *Confucianism and Taoism.* (S. P. C. K.)

has no family and no caste, no eyes nor ears, no hands nor feet, the eternal, the omnipresent (all-pervading), infinitesimal, that which is imperishable, that it is which the wise regard as the source of all beings."

And this source we are told in another place is "Space (= the Highest Brahman). All things take their rise from space, and return into space. Space is older than these, space is their rest. He is indeed the *Udgitha* (Om = Brahman), greater than the great he is without end."

*Taou* is the Absolute, the Unconditioned; so is Brahman. *Taou* is the phenomenal world and its order; so is Brahman. *Taou* is the ethical nature of the good man and the principle of his action; so is Brahman. In fact, the identity between the two is so complete, that the belief is forced upon us that, in some way or other, Laou-tsze had become indoctrinated with the leading ideas of the Brahmanic faith.

The light thus thrown on the source of *Taoism* diminishes to a certain extent the interest which would otherwise belong to that religion. It must be counted rather as a development of a foreign system than as an independent faith; and the fact of the corrupt state of the current text of the *Taou-tih-king* still further reduces the value of translations of that work. So far as it is possible to judge, it contains no new phase of Brahmanism, except in the application of its doctrines to the existing political and social conditions of the Chinese. Mr. Balfour tells us that in his translation he has followed the interpretations suggested by Lü Tsu. This choice of a commentator was unfortunate. Neither as a scholar nor as a philosopher does Lü Tsu hold a high place among Chinese authors; but even he might with reason complain that in the present work his English disciple has not always done justice to his opinions. Altogether, Mr. Balfour's translation is not an improvement on those of Julien and Chalmers. The remaining Taoist texts, of which he gives us translations, are unimportant as illustrative of Taoism, though interesting as moral essays and as representations of the alchemical shapes which the teachings of Laou-tsze took in the unphilosophical Chinese mind.

ROBERT K. DOUGLAS.

#### MATHEMATICAL BOOKS.

*Physical Arithmetic.* By A. Macfarlane. (London: Macmillan.) This appears to us to be an exceedingly useful book, so full of matter that it would take a reader a long time to work out all its parts in detail. We shall simply endeavour to point out its aims and methods.

"The method developed in this work may be called the *equivalence* method. Each quantity is analysed into unit, numerical value, and, where necessary, descriptive phrase. The equivalences are of two kinds, absolute and relative—the former expressing the equivalence of *dependence*, the latter the equivalence of *substitution* or *replacement*. Finally, equivalences are combined according to a form which is a development of the Chain Rule." It is no hastily compiled book, for it is a development of notes taken by the author when a student, and this compilation has been continued to the present date. The treatment is arranged under nine heads: Financial (value, stocks, exchange, &c.); Geometrical (length, surface, volume); Kinematic (speed, acceleration, &c.); Dynamical (mass, momentum, work, kinetic energy, and much more); Thermal;

Electrical; Acoustical; Optical; and Chemical. Answers to the exercises are given, and a very useful feature is a good Index. When we say that the author makes great use of the works of Clerk-Maxwell, Sir W. Thomson, and Profs. Tait, Chrystal and Everett, and has further received much encouragement "in carrying out his laborious task" from some of those great mathematicians, our readers will expect to find a book written on correct principles, and they will not, we venture to say, be disappointed. We predict a great success for this *Physical Arithmetic*, which should certainly find its way into every science school in the kingdom.

*American Journal of Mathematics.* Vol. VII. No. 2. (Baltimore.) The bulk of the present number, (sixty-seven pages out of ninety-six) is occupied by the continuation of Prof. Cayley's memoir on the Abelian and theta functions (first three chapters in vol. v., 1882) to the end of chapter vii. An extract from a letter of M. Hermite's, which contains a proposition connected with MacLaurin's theorem, is followed by an interesting article by G. P. Young, whose paper on the "Resolution of Soluble Equations of the Fifth Degree" (vol. vi.), we have already commented on. It is entitled "Solution of Soluble Irreducible Quintic Equations, without the aid of a Resolvent Sextic." Six verifying instances are worked out. The next article is "Notes on the Quintic," by J. C. Glaisher. The number closes with the commencement of what promises to be a valuable article "On the Algebra of Logic," a contribution to "The Algebra of Notation," by C. S. Peirce.

*Weekly Problem Papers, with Notes.* By the Rev. J. J. Milne. (Macmillan.) As the title-page further informs us this work is intended for students preparing for examination for mathematical scholarships and for university honours. There are 100 papers containing a very varied and carefully selected assortment of "ten-minute" conundrums. Anyone who has thoroughly worked through this little book will most assuredly be well prepared in "dodges," and be prepared for the kind of papers set in the subjects here illustrated. There is a useful "prologue" in the form of proofs of many pieces of book-work which are of service in the solution of problems. Of one of these pieces, viz., the proof of Feuerbach's problem, the essential part, i.e., the proof of the converse of what Mr. Milne gives, is yet, we fear, a desideratum. The author is preparing a second volume, which is to contain solutions of the exercises for the use of students and teachers. We commend this handy little book to all mathematical masters. It is very accurately printed, the only errors we have detected are on pp. 16, l. 2; 40, question 3; 43, l. 2 (? 2); 82, question 10.

*Factors in Algebra discovered by Arrangement, Trial and Symmetry, with Applications.* By the Rev. J. G. Easton. (Groombridge.) The title sufficiently explains the nature of the work. What the author has aimed at, he has very satisfactorily achieved. Starting from the most elementary expressions, he arrives by a gradual progress at some very intricate ones, and the book-work is throughout amply illustrated by exercises *ad rem*. The book is, on the whole, carefully printed, but here and there (as on pp. 13, 14, 69) an important elementary factorisation is incorrectly printed. On p. 74 a "2" is omitted; on p. 78, l. 17, for one "+" read "-"; on p. 95 (20), p. 96 (19), p. 100 (14) (28) there are also mistakes; but the sum total of these and some minor ones which we have come across is very small for such a work. There is a useful Index at the end. The work is well worth putting into the hands of candidates who find any difficulty in "breaking-up into factors."

*Differential Calculus for Beginners.* With a selection of easy Examples. By Alexander Knox. (Macmillan.) This small book must have cost the author some thought and taken up much time, which we cannot but think he might have spent to much better purpose. With much carefully put illustration the reader is yet barely carried over the threshold of the subject, and we imagine that those students who require such explanations will make but little way into the higher parts of the Calculus, and those who can readily master these more intricate parts will certainly not require such elementary aids. We shall content ourselves with thus warning our readers, for possibly there may be an audience who may obtain some insight into the nature of differential coefficients, sufficient for their purpose, by means of a perusal of this work. On pp. 57 (in several places), 78, 87, 103 (43), 107, 108 (note), 111 (48), 112 (86, transpose answers), occur a few mistakes. Seventy-two pages of advertisements are tacked on to this book of 112 pages.

#### PARALLELS BETWEEN THE OLD-NORSE AND THE IRISH LITERATURES AND TRADITIONS.

In reading the *Corpus Poeticum Boreale* (Oxford, 1883) I noticed the following points of similarity between the Old-Norse and the Irish literatures and traditions:

Vol. i., p. 16: "The Lesson of Loddafafni."— "A wise mentor is supposed to be addressing his youthful pupil Loddafafni, just as King Lemuel is admonished by his mother, Prov. xxxi." A similar piece, called *Tecosc Flatha*, "instruction of a prince," or *Tecosca Cormaic*, "precepts of Cormac," is found in the Books of Leinster, Ballymote and Lecan, and is the subject of a paper by Dr. O'Donovan in the *Dublin Penny Journal* (ed. Petrie) for December 29, 1832. Here the mentor is Cormac mac Airt, King of Ireland about A.D. 250, and the pupil is his son, Coirbre Lifechair. Compare, also, the set of instructions given by Cúchulainn to his pupil Lugaid in the *Serglige Conculainn*, Windisch's *Irische Texte*, pp. 213-14.

Vol. i., p. 53: Ermanarik has Svanhildr trodden to death under the hoofs of his horses. The same punishment is mentioned by Snorri, the Volsunga-Saga and Saxo Grammaticus (Grimm, *Deutsche Rechtsalterthümer*, 693). So, according to a speech reported by Gregory of Tours (i. 7), the Thuringians stretched women over the ruts of the roads, fastening them to the ground with stakes, and then made laden waggon pass over them. So, according to the Tripartite Life of St. Patrick (Rawlinson B. 512, fo. 27, a. 2), "Patrick was enraged with his sister Lupait for the sin of lust, which she committed, so that she became pregnant." He causes his chariot to be driven over her thrice, and she dies.

Vol. i., p. 161: "Angantheow's sword, that keen-grooved blade, tempered in venom, has gashed me to the heart." So, in *The Fate of the Children of Tuirenn*, p. 176, Lugh takes his two spears *arna fiothruigadh affuil nathrach neimhe* (tempered in blood of adders of poison). So in *Da-Derga's Hostel* the spear called Luin Celtechair maic Uthidir must be quenched in a cauldron of poison when it expects to slay anyone (*is écen core co neim dia fábdud intan frisáilter gnim gona duine*, Lebor na huidre, p. 95b).

Vol. i., p. 464: "The giant Sufnung . . . took the dwarves and carried them out to sea, and set them on the reefs the tide runs over." So in the Tripartite Life (Rawl. B. 512, fo. 26, a. 1) two maidens offer their maidenhood to the Lord. The heathen Echaid bound them on the sea-strand under the waves to drown them, for they refused to worship idols and to marry *Ros-cuimrig Echaid isin tracht fo na tonnaib*

*diam-bádud, uair rorithbruithset adrad idal ocsu lanamnas.* Among the Teutons the punishment of drowning was especially reserved for women (Grimm, *Rechtsalterthümer*, 696).

Vol. i., p. 79: "The tree Glass stands with golden leaves before Sigtur's hall." So in the *Serglige Conculainn* (*Irische Texte*, p. 319, l. 23), "a tree of silver against which the sun shines, whose great splendour resembles gold," stands at the door of Labraid's palace.

Vol. i., pp. 109, 110, 119, 186, vol. ii., pp. 16, 17, and see Snorri 108, 109 cited, Grimm, D. M.<sup>2</sup> 500. When Thor fought Hrungnir, Thor's hammer (the thunderstone) and Hrungnir's weapon Hein (honey) met in mid-air. Hein broke, and the fragments, together with those of Hrungnir's stone brain-pan, fell on the field called Stonegarth. So in the *Cattle-spoil of Cúalnge*, Lebor na huidre, p. 71b, the combat of Munremar (Thickneck) and Cúroi is thus described:

"When the hosts were biding there at the hour of noon they saw somewhat. The (battle-)stone is shot over them from the east, and its fellow from the west against it. The stones meet in the air. They used to fall between Fergus' camp and Allil's camp and Era's camp. The (heroes) were at that feast and exploit from the one hour to the other; and the hosts were upstanding, with their shields on their heads to save them from the heaps (?) of the stones, so that the field became full of the flags. Hence is the name *Mag Clochair* 'field of stones' ('Stonegarth'). Now it came to pass that it was Cúroi, son of Daire, who wrought that."\*

Vol. ii., p. 161: "St. Olaf's hair and nails grow on him, as on a living man, as he lies in his coffin." So, according to a note on the Calendar of Oengus (*Féilire Oengusso*), November 24, St. Cianán of Doimliaco (now Duleek) lies uncorrupting in his tomb till Doomsday, and, until the time of Adamnán, who died A.D. 703, his hair and nails used to be cut every Maunday Thursday.

Vol. ii., pp. 505-6: Gunlaug and Raven, rivals for a beautiful girl's love, fight a duel. Gunlaug wounds Raven's leg severely; but Raven wishes to go on with the duel. "If only I could get a draught of water I could fight on merrily." "I will get thee thy desire, if thou wilt not betray me," answers Gunlaug, and accordingly fetches his wounded for the water in his own helmet. But Raven treacherously smites his adversary a deadly blow on his defenceless head. So when Diarmait elopes with Finn's wife Grainne, and Finn pursues Diarmait and finds him dying of a wound inflicted by a wild boar, Diarmait asks Finn for a drink of well-water from the palms of his hands. Finn twice brings the water, but on each occasion treacherously lets it run through his fingers. The third time he brings the water, "and as he came up the life parted from the body of Diarmait" (see *Toruigheacht Dhíarmada agus Ghrainne*, ed. S. H. O'Grady, 1857, p. 192).

To these may be added the striking parallelism between the Valkyrii and the Irish war-goddesses (*Badb, Morrigh, Nemon*) which Mr. Hennessy pointed out in the *Revue Celtique*, tome i., p. 32. Such parallels—the Old-Norse loan-words in Irish, the Irish loan-words in Old-Norse, and the imitation of certain Irish metres (e.g., *rinnard*) by the Norwegian court-poets—justify Lottner's statement in Kuhn's *Beiträge zur vergl. Sprachforschung*, vi. 250, that "between Norsemen and Irish other things than arrow-shots were exchanged, namely, ideas; other sounds than the clashing of swords rang out, namely, songs, from Ireland over to Norway, from Norway over to Ireland."

WHITLEY STOKES.

\* See *Revue Celtique*, vi. 268, where the original Irish of this passage is printed.

#### CORRESPONDENCE.

##### THE ETYMOLOGY OF "GOSSAMER."

London: April 7, 1885.

The Continental names of this phenomenon, Dutch *zomerdraden*, German *Sommer-fäden*, *Sommer-weben*—summer threads or webs—agreeing as they do with the older spelling of the English word *gossamer*, leave no doubt as to the meaning of the latter half of the name; although it certainly seems strange that the element indicating the fundamental nature of the phenomenon should have perished, leaving the season at which it commonly appears to form the substantive portion of the designation. In German the gossamer is known also under the name of *Sommer* simply, or *Fliegende Sommer*, the flying summer.

The origin of the first syllable in English *gossamer* has been variously explained. Prof. Skeat, resting on the name current in the district of Craven, *summer-goose*, which he regards as a transposition of *goose-summer*, observes that the German *Sommer*, as above-mentioned, signifies not only summer, but the gossamer itself. "This makes German *Sommer*—summer-film, and gives to *gossamer* the possible meaning of *goose-summer-film*." I find little plausibility in such a conjecture, but I should not have seen occasion to open the subject in your columns had I not lately fallen upon a designation not given in the dictionaries, which seems strongly to confirm my supposition that the first syllable of *gossamer* is a relic of the name of God.

We find in German numerous names of the phenomenon depending on a mythical connection with the Virgin Mary: *Marien-fäden*, *Marien-garn* (Adelung), *unser lieben Frauen-fäden*, *unser lieben Frauen gespunnt* (Schmeller). Appealing then to the analogy of the name of the *Lady-cow* (or *Lady-bird* as it is now commonly called), in German, *Marien-käfer*, the Virgin's beetle, where we find the mythical reference to the Virgin exchanged for one to God himself, in the German synonym, *Gottes-kühlein*, God's little cow, or in the *vache à bon Dieu* (Troude) of the French-speaking Bretons, I argued that from forms like *Marien-fäden* or *Marien-garn*, might naturally spring the appellation *Gottes-fäden*, or (when *Sommer* came to stand as equivalent to *Sommer-fäden*) *Gottes-sommer*, God's-summer, and thence *gossamer*, as gossip from God-sib; *gossion* (Promptorium) from *God-son*. It appears, however, from a passage in Mathilde Blind's romance of *Tarantella* (1885) that the introduction of the name of God may take place in a more direct way than I had supposed:

"The people about here [in Baden apparently], said Mina, call these threads 'Mutter-gottes-garn'—Mother of God's yarn—which she spun for the baby-linen of the infant Jesus, and they believe that every year at this season some of the superfluous threads are blown about in commemoration of this blessed event."—II., p. 114.

With those Germans who used *Sommer* as the designation of the floating webs, the foregoing expression would readily exchange for "Mutter-gottes-sommer"—Mother of God's summer—contracting finally into *gossamer*.

The Craven *summer-goose* is in all probability, like *summer-gauze*, merely a popular accommodation.

H. WEDGWOOD.

#### THE EMPIRE OF THE HITTITES.

Tendring Rectory, Colchester: April 20, 1885.

I willingly accept Dr. Wright's concession, which, though insufficient, is all, I suppose, that his point of view allows him to make. I wish he would also mention that, though I do not "recant," my objection is not, and never has been, to supporting the statements of a Biblical writer by sound archaeological evidence, but to the mixing up of statements in the Book of

Genesis with statements in the Books of Kings. I am very sorry that he commits himself in his reply to a most inaccurate sentence from another weekly paper. No one would guess from Dr. Wright's letter that the Book (not Books) of Kings was quite distinct from the Book of Genesis, and I have fully ratified the agreement of the former with recent archaeological discoveries. He has quite unintentionally done me (as well as my cause) an injury, against which I have protested, and still do protest. If I have been unfair or even uncharitable to him, I apologise. There were certainly, however, charitable things in that "expostulation" (the substance of which was, of course, meant for Dr. Wright); one pathetic appeal I well remember; and was it really uncharitable to account for the vehement tone of the article referred to on the assumption of the author's different nationality? It was quite otherwise meant. If Dr. Wright is not an enemy of that many-sided criticism of Old Testament writings which I have, without many helpers, most inadequately tried to promote, I can only rejoice. But he still tells us that he has written on the assumption that "the Bible is a venerable old document which professes to deal with certain facts." To me this seems a bold historical heresy. Would it not promote a better understanding between writers of different schools if we all agreed to give up the expressions "Hittites" (in the present connexion) and "Bible," substituting (with Mr. Hyde Clarke) "Kheta" for the one, and "Scriptures" for the other? Too great a readiness to adopt Anglo-Biblical forms of names is most inconvenient; and as for "Bible," the linguistic misconception involved in the word has long since been pointed out. And here I beg leave to drop the subject.

T. K. CHEYNE.

P.S.—I much wish that Dr. Wright had not printed one particular sentence from my "expostulation": that relative to "all American scholars." Three years ago I had only heard of American scholars who held opinions similar to Dr. Wright's; now I know that trained American scholars—friendly if not actually committed to historical criticism—were already on their way back from Germany, and that a sense is growing up in America of the reconcilability of critical freedom with a warm love for the contents of the Christian revelation. This growing variety of opinion in America, had I known of it, would have forbidden me to offer that excuse for Dr. Wright, which he, much to my regret, has viewed as an offence.

#### SCIENCE NOTES.

THE last number of the *Mémoires pour l'Histoire de l'Homme* opens with a paper, by M. Zaborowski, entitled "Les Chiens quaternaires." The intimate relation between man and dog may be a sufficient excuse for the appearance of a palaeontological memoir on the Dogs of the Quaternary period in a journal professedly devoted to the study of man. The writer enters into a technical discussion of the characters of the various species of prehistoric dog—a subject previously handled by Bourguignat, Wöldrich and Huxley—and concludes that the family of dogs is not more ancient than the human family itself.

MR. J. GILBERT BAKER, of the Royal Herbarium, Kew, the author of the well-known *Flora of Northumberland and Durham*, will publish immediately through Messrs. Geo. Bell Sons, his *Flora of the English Lake District*. It is an octavo volume of 260 pages. A manual of this kind, on which complete reliance may be placed, has long been a desideratum. The tract of country included is the district extending from Morecambe Bay in the south,

and the seacoast on the west, to Allonby, Wigton, Penrith, and Tebay, northward and eastward. The plain of Carlisle and the western slopes of the Pennine Chain of hills through Cumberland and Westmoreland are excluded, the aim being to take in only the lake district proper, with its distinct physical and botanical individuality.

#### PHILOLOGY NOTES.

At the meeting of the Académie des Inscriptions, on April 1, M. Louis Havet read a paper on the classification and the critical value of the MSS. of Nonius Marcellus, a Latin grammarian of the end of the third century. He explained that the obscurity which has hitherto enveloped this subject is due to the want of recognition of the fact that several of the existing MSS. are really made up of fragments of copies by different hands, and also that in some cases the same transcriber has followed different originals in different parts of his work. Of the three principal copies, that in the British Museum consists of two partial copies, that in the Bibliothèque Nationale at Paris of three; while the Leyden MS. gives a blending of two texts belonging to different families. In the first portion of the London MS. there are represented three different texts, one being that of the second hand, and the other two being eclectically combined in the readings of the first hand. This complication results in the singular phenomenon that the *prima manus* of the British Museum MS. is generally incorrect where it coincides with the Leyden MS., but when its testimony stands alone it is usually trustworthy. M. Havet produced a genealogical table of the MSS. of Nonius either extant or known to have existed, excluding those of late date. The number of these copies was eighteen, of which six still exist.

#### MEETINGS OF SOCIETIES.

EDINBURGH MATHEMATICAL SOCIETY.—(Friday, April 10.)

MR. A. J. G. BARCLAY, President, in the Chair.—Mr. T. B. Sprague, F.R.S.E., contributed a paper, which was read by Prof. Chrystal, on the indeterminate form zero to the power zero, and Mr. John Alison discussed the properties of the so-called Simson line.

EDUCATION SOCIETY.—(Monday, April 20.)

MR. JAMES SULLY in the Chair.—A paper was read by Mr. H. Courthope Bowen on "The Training of the Constructive Imagination," in which an attempt was made to apply to actual school work the principles of psychology. Mr. Bowen commenced by describing the conditions of the problem:—That the children were to be required to construct mental pictures out of materials, whether new or old, over which they had obtained a complete mastery; that the first steps were, therefore, to decide on the materials, and to produce the mastery over it. The next step was to bring the materials vividly before the children's mind, and to excite their curiosity as to what was about to be done with it. Rough models of the proposed construction should then be introduced, and the construction itself adapted to the powers of the children. He drew a distinction between complete concrete images of actual things or events, and incomplete abstract images of processes and laws; and then proceeded to apply his principles to practice by sketching lessons on English literature, geography, history, natural science, geometry, and drawing, showing how each could be used to train the constructive imagination.

—A very interesting discussion followed, in which Mr. Cooke, Mr. Bedford, Mrs. Boole, Mr. Stewart and Mr. Sully took part, Mr. Sully's remarks being listened to with particular attention.—After a short reply from Mr. Bowen, the meeting terminated.

#### FINE ART.

*Papers on Art.* By J. Comyns Carr. (Macmillan.)

For the satisfaction, as I suppose, of that scanty public which, not content with merely gazing at pictures, absolutely wants to think about them, and to have a little positive knowledge as well as many fugitive impressions, Mr. Carr has put together, in a neat volume, certain reflective essays hitherto detached. It was a pleasant task, and one that was worth performing. The essays are not connected by any such chain as that of an exclusive reference to a particular school or period, for the first of them is concerned with Old Masters, and the last of them discusses Rossetti. Yet, to the discriminating reader, they are joined by a chain not less real—by the firm, yet delicate, links of one dominating individuality. They bear the impress of the thought of a particular mind, and of a mind which, when devoted to the things of art, is generally comprehensive in its working, and is nearly always tolerant, and is endowed, moreover, with the fascination of subtlety. Into the artistic problems which he takes up, Mr. Carr is wont to enquire curiously, and to enquire with ingenuity. From the conclusions at which he arrives it may be possible sometimes to dissent with great heartiness, yet it is difficult, as one reads the fluent and gentle advocacy, not to be sensible of the persuasiveness which tips the advocate's tongue; and even when the critic's deductions are deemed incorrect, it is patent that at least his observation is inspired by a quick perception of beauty, and that to certain valuable acquirements of knowledge he has added that which, for the functions of criticism, is the quite invaluable gift of a spontaneous and instinctive fine taste.

Of course, to criticise criticism is no easy or agreeable matter, for often it is impossible to steer clear of the Charybdis of barren opposition without falling into the Scylla of uninteresting acquiescence. I desire to escape both these perils, and my passage will accordingly be brief. Mr. Carr's papers, let it be said, are five in number. The first, on "The Old Masters," was occasioned by that opulent display both of Primitive and of Renaissance drawings which was made some years since at the Grosvenor Gallery, and in it, despite some undue leaning to "ideal design," to Leonardo, to the art which must remain a mystery, an unsolved riddle rather than a delight, there is to be seen sufficient evidence of the width of Mr. Carr's sympathy as well as of the swiftness and the subtlety of his penetration. The second paper, which is entitled "James Barry"—and which occasionally refers to its presumed subject, and does so very interestingly when it does so at all—is more really occupied with the yet more interesting question of that long but unequal struggle between an art of splendid realism, dominant now in the main for three hundred years, and an ideal art whose mission is supposed to be to mould itself to the shape and to assume the colour of our deepest thoughts. And, in the consideration of this question, Mr. Carr permits himself to afford incidentally a very charming and, on the whole, I think, a very veracious sketch of the course of English Art from Hogarth to

Constable. That sketch is of extreme brevity. It is, for the most part, unaccompanied by reference to dates or to particular pictures, but as a series of engaging memoranda on many of the leading masters of our school it has value—not, indeed, to the wholly untaught, but to those who, it is understood, may profit by teaching.

The third paper is on Reynolds, the fourth, on Gainsborough. Both have appeared in the magazine which Mr. Carr directs, and both are of the kind known as "popular"—they are not devoted, that is to say, to the mere research of minute biographical or artistic facts. They deal rather with original thought and with agreeable impression, and thus—may I be acquitted of paradox?—may I be bold enough to say it?—in their very "popularity" they acquire a worth more permanent than can belong to the mere research of fact; for the fact, once gained, plodded for by the last writer, is at the service of the next; the next may absorb it; while the thought and the impression, conveyed in selected English, are individual—they remain the critic's own. As to the relative estimates of Reynolds and of Gainsborough in Mr. Carr's papers, the moment is too late—and the place certainly not this place—for pitting, one against the other, the claims of two very different geniuses who happened to be contemporary. Readers of the ACADEMY do not need to be told that it is even now the received opinion that Reynolds was the greater of the two masters. But that opinion, as Mr. Carr is willing to admit, can be maintained only when Reynolds is considered as an intellectual artist and not as a pure painter. As a pure painter—as one who exercised over his art a facile and inspired command—Gainsborough was assuredly the first. And when the intellectual element is to be considered, the moral element must also have place. There was about Gainsborough a certain moral depth and seriousness less discoverable in the nature of the successful courtier, the triumphant man of the world. In his very excitable sensitiveness—in the almost exaggerated "intensity" which he possessed, and which he bequeathed to his children—Gainsborough was at fault, no doubt, sometimes—sometimes misguided; but at least he was so forgivably, so delightfully, human. The truth is, perhaps, that we are a little too near to Reynolds and to Gainsborough to judge their art quite fairly. Even with the lapse of a hundred years since their deaths, it may be that we know too much about them. How much one respects Sir Joshua! And Gainsborough—how much one loves him! For Reynolds never made a mistake: he managed everybody the right way. Excellent quite often as a painter, as a courtier he was excellent invariably. But Gainsborough actually painted landscapes when it would have paid a good deal better to have painted portraits. He was not always perfectly happy with the very learned or the very great. He found the singer seductive and the musician delightful, and in full middle-age he proposed to himself to study how to play upon the *viol-de-gamba*. We respect Reynolds because he was everything that learning and a cool head could make him. And Gainsborough—we love him, I suppose, because he was a genius and a child.

FREDERICK WEDMORE.

#### "THE DANCE OF THE MAGDALEN."

Brussels: April 17, 1885.

AMONG the rare paintings once ascribed to Lukas van Leyden several are reproductions of his well-known engravings, and, as such, now judged to be not by his hand. Many of these painted reproductions of the engravings are, however, such excellent pictures, and so exactly in the manner of Lukas Jakobsoon, of Leyden, that it is evident they were executed, if not by him, at least by skilful hands not far removed in point of date from the master's own. M. Hymans, in his valuable notes to the translation of Van Mander's *Schilderboek*, places the comparatively new acquisition in the Brussels Gallery, attributed there to "Lucas van Leyden," among these early copies. It is a charming little picture on panel about 14½ by 19½ inches, of a tender roseate-yellow tone, and, on comparison, proves an almost exact reproduction of the engraving known as "The Dance of the Magdalen." (B. 122 in the Brussels Print-room.) The latter is, however, about two inches smaller in length as in height, the figures being of the same size, but with more space between the groups, and the additional height is given to the sky and landscape background, showing thereby, to the improvement of the composition, the summit of the rugged rock that rises near the centre. Other differences are the tufts of narcissus, cyclamen, and tulip that diversify the ground of the hilly copse where the hunting-party halt. In the engraving there would be no room for these, but one tuft of grass and leaves sprouts in the immediate foreground. The flowers are minutely painted, their purple and crimson tones harmonising the yellow stony ground, on the various irregularities of which the friends and attendants of the Magdalen are taking their rest. In the pale green undulating landscape that stretches behind them the same personages appear in little, chasing the deer with a pack of greyhounds. In the engraving the dogs are of three different breeds, and the Magdalen, on horseback, has the same radiant glory encircling her head as in the foreground, where she is dancing a stately dance to drum and flute hand in hand with an admiring cavalier, while in the painting a ray descends direct from heaven, in both places, touching the head of the yet unrepentant but elected sinner. In the engraving the huntsman, released from the care of his hounds and seated in the group to the right of the dancing Magdalen, wears a wreath of leaves resembling willow leaves shading his grotesque face; in the painting the wreath is of wild hop-bine, such as sprouts at the foot of the tree beneath which the man is sitting, his horn upon his back and his eyes fixed upon the dancers. The face of the Magdalen framed in a close coif is more agreeable in the painting, the charm of the "fresh carnations" which Van Mander praises in Lukas Jakobsoon's work, atoning for lack of refinement of feature. The whole is painted with a smooth delicacy which lends a quaint grace to the tortured puffs and slashes of the elaborate fifteenth century costume. Where the drapery is free it falls in fine natural folds. The expression and gestures of the right-hand group differ slightly in engraving and painting. The characteristic figures of the two musicians present no variation. They stand upon a slight eminence—the drummer with bent head intent upon his instrument, the flute-player watching the dancers with merry cunning eyes narrowed by cheeks puffed for his flute. The muscular figure of the latter is arrayed in that rich yet tender crimson affected by Quentin Matsys for his elder male figures. Here it strikes the keynote to the scale of colour throughout.

The picture was, I believe, purchased at the Nieuwenhuys sale for 12,000 frs., and may well

have issued from one of those workshops where apprentices were kept at work upon the fabrication of copies of good masters—such a one as that in Antwerp, of Bernhard de Ryckere, in the sixteenth century, of which M. Génard gave an account in the *Revue Artistique* in 1878.

ANNIE R. EVANS.

#### CORRESPONDENCE.

##### THE TUIHANTI.

Coombe Vicarage, Woodstock: April 14, 1885.

I have long studied names of places and peoples; I have also long studied Britanno-Roman inscriptions; but for various occupations I should have offered before now some words on the Tuihanti.

They cannot well but be the Tubantes of Tacitus (*Ann. i. 51, xiii. 55, 56*), the *Tubantes* of Ptolemy (ii. 11-23). On this tribe see Mr. T. H. Dyer's article in Dr. W. Smith's *Dictionary of Greek and Roman Geography*. Mr. Furneaux (on Tac. *Ann. i. 51*) says of the Tubantes:

"They appear to have moved gradually from their original locality near the Yssel in a south-easterly direction (see on *xiii. 55*), and to have lived at this time south of the Ruhr."

The fact that in the word "Tuihanti"—the form in the Britanno-Roman inscriptions—and in other forms of the tribe-name we look in vain for the letter *b* need not prevent our identifying the Tuihanti with the Tubantes of Tacitus and with the *Tubantes* of Ptolemy. A tribe on the coast of Essex and of southern Suffolk is spoken of by Caesar (*B. G.*, v. 20, 21, 22) and by Tacitus (*Ann. xiv. 31*) as the Trinobantes. No one doubts that the same tribe appears in Ptolemy (ii. 3, 22) as the *Tubantes*. A Latin *b* is dropped in French *ayant*, *taon*, and *viorne*; the *w* in English *woman* is similarly dropped by the peasant hereabouts.

At the same time, we virtually get the *b* in the later form "Twenthe," and, indeed, in "Tuihanti," if we regard it phonetically. With regard to the letter *b*, it may be well to mention the following well-known facts: *bubile* represents *bovine*; the river-name "Danubius" was at first, and rightly, written *Danuvius*; in (*e.g.*) Plutarch, the Greek *β* is employed to represent the Latin *v*; in Greek inscriptions graven during the lives of Nerva and Severus, the *v* in their names is sometimes represented by *β*; in later Latin inscriptions, *b* and *v* are often interchanged.

Hence I cannot but think that the *bant* in "Tubantes" (with which corresponds the *bart* in *Tubantes*), as well as the *bant* in "Trinobantes," and in similar words (including "Brabant") may reasonably be identified with the Britanno-Roman *venta* of *Venta Silurum* (*Caer Went*), *Venta Icenorum* (*Caistor* on the river *Wensum*), and *Venta Belgarum* (*Winchester*); and this *venta* seems to be undoubtedly Welsh *gwent*.

J. HOSKYNNS-ABRAHALL.

#### NOTES ON ART AND ARCHAEOLOGY.

THE second exhibition of "Portraits du Siècle" opened on Monday last, at the Ecole des Beaux Arts; on Sunday (to-morrow) an exhibition of the works of the famous German artist, Adolphe Menzel, is to be opened in the Garden of the Tuilleries (*Pavillon de la Ville de Paris*); and at the Galerie Sedelmeyer M. Tissot is showing a recently completed series of fifteen pictures depicting various phases of the *Femme à Paris*.

MR. RICHARD ANSDELL, the eminent animal painter, died on April 20. He was born in Liverpool in 1814. His best known works are "The Stag at Bay," "The Battle of the Standard," and "Excelsior." He was elected an associate of the Royal Academy in 1861,

and a Royal Academician in 1870, and at the Paris Exhibition of 1855 he received a gold medal for his pictures of "The Wolf-Slayer" and "Turning the Drove."

TO-DAY is the private view of the Grosvenor Gallery, the Water Colour Institute, and the Water Colour Society. The exhibitions open to the public on Monday. The private view day of the Royal Academy is on Friday, May 1, and the opening to the public on May 4.

THURSDAY, April 30, has been appointed for the reception of works of art intended for the summer exhibition of the 19th Century Art Society, at the Conduit Street Galleries.

THE death is announced of M. Auguste Lançon, an artist best known in England by his vigorous etchings of animals, especially lions and tigers. His most important works are "L'Histoire de la Guerre de 1870-1," "Rue à Londres," and "Animaux." He was a strong but rather hard draughtsman, and had a true style of his own. His paintings yearly exhibited at the Salon were large and forcible, but not equal to his etchings in *technique*. A few years ago he made some fine studies of lions at the Zoological Gardens, and proposed to publish three etchings of unusual size. One of these at least was finished, and is a work of unusual power.

THE Brussels water-colour society, the "Hydrophiles," has opened its second annual show in the Palais des Beaux-Arts. P. Combaz exhibits some charming bits of coast scenery boldly touched, and a corner of a farmyard of tender finish and tone of colour. Maurice Hageman's very clever sketches of women stone-picking, and a ploughman whose red sleeves "make" the picture, are the best works shown. Under the artist's selective touch even a tramcar on a January evening of last winter becomes a picturesque object, wisely treated in black and white. E. van Acker's peasant interiors, and Jan Toorop's workmen, are excellent in drawing, but poor in colour. Among the etchings a windmill in a flat country, by Storm van Gravesande, is very good, and a charming head of a lady, drawn in red by the sculptor Achille Chainaye, contrasts by its exquisite beauty and refinement with a water-colour portrait by Van Acker, who too evidently employs the same brush for peasant's blouse and lady's ball-dress.

IN an exhibition for the benefit of the workmen out of work, the daring colourist, Charles Hermans, shows, among some very unequal work, a fine study of the nude: "Attendant la Vague"—a female figure reclining below the watermark of a sandy-beach, awaiting the monster wave which curls to burst upon her. The modelling is very fine, the colouring cool, the flesh tones, modified by the sea-air, are painted in rather thick impasto with a bold brush.

At the sale of the Delaherche Collection some fine specimens of old Rouen faience sold at prices ranging from £10 to £27; but the prize of the sale was an important piece of Sinceny ware, a pitcher decorated with an equestrian portrait of the Seigneur of Sinceny, his arms, and the donjon of his castle, which fetched over £40.

AN annual lottery, resembling our "Art Union," in connection with the Salon, has been organised. The capital is fixed at 500,000 francs, the price of a ticket at 100. The unsuccessful are to be consoled by a book of engravings, of which the plates will be destroyed after a strictly limited edition. The undertaking is promoted by a number of well-known artists, and is supported by the Société des Auteurs français, who manage the Salon. The

prizes will be chosen exclusively from works exhibited at the Salon.

IN the ACADEMY of last week (p. 283, l. 31) an eminent writer on art was referred to as "the late Mr. W. B. Scott." Mr. Scott, we are glad to say, is living, and we offer him our apologies for the mistake.

THE Brussels Museum has just acquired, by purchase from an English collection, an important picture by Nicolas Maes, the pupil of Rembrandt. It is a life-size figure of an old woman sitting in an arm-chair. The works of this master are extremely rare, and of those containing figures of life-size it is said that only four are known to exist.

THE recent sale in Paris of works by Gustave Doré produced little more than £6,250. The prices were moderate. A drawing of the Rhine on blue paper fetched £80; a water-colour of fairies, £82; and "The Eagle," an oil painting, £248; but these were the highest sums reached respectively by each class. The sketches went at from £4 to £12 apiece, and of the pieces of sculpture, the "Fate and Love" brought the most, being knocked down for £53 4s., with the right of reproduction in bronze.

NEXT month Mr. John A. P. MacBride will deliver a course of six lectures at the British Museum, on Egyptian, Assyrian, Early Greek, Phidian Greek, and Greco-Roman Sculpture, with demonstrations from the surrounding antiquities.

*Correction.*—Prof. E. Revillout, writing from Paris under date April 17, draws our attention to the following important error of the press:

"Page 249, colonne 3<sup>e</sup>, de mon article sur les 'Fouilles de Pithom' se voit qu'on me fait assimiler l'osten, vicielle unité pondérale des Egyptiens, à un poids de '30 centigrammes environ' [on a lu 30 au lieu de 90 (quatre-vingt-dix); et centigrammes au lieu de grammes]. L'osten dans le poids Harris et dans le poids du Louvre signalé par moi a de 90 à 91 grammes, et répond ainsi à peu de chose près à 20 drachmes Attiques. De là est venue l'assimilation fait par les papyrus Ptolémaïques."

## MUSIC.

### CARL ROSA OPERA COMPANY.

MR. GORING THOMAS's new opera "Nadeshda" was produced at Drury Lane last Thursday week (April 16). A certain Russian prince named Voldemar falls in love with one of his serfs, the beautiful Nadeshda. She reciprocates his affection, but the jealousy of a serf named Ostap, the schemes of the prince's rival brother Ivan, and the anger of a proud mother, the Princess Natalia, for a long time prevent the course of true love from running smoothly. Ivan at last is killed, Ostap stabs himself, the mother's proud spirit is quelled, and "from black night is born the golden day." The libretto by Mr. Julian Sturgis is, on the whole, well constructed, and, at times, the verses are exceedingly good. After a short instrumental prelude the first act opens with lively chorus music, and Nadeshda's song by and to the river is pretty and graceful. In the next act we witness festivities in honour of Voldemar, who has just taken possession of his estate. There are some dances, and from the quaint rhythms and tonality we imagine that the composer has adopted some Russian national tunes, or cleverly imitated them. The action of the dancers is explained by the chorus. Voldemar rouses the anger of Ivan by proclaiming the freedom of Nadeshda, whom the latter has claimed as a gift. Here there is some excellent concerted music, and the act closes effectively when the chorus, witnessing the strife between the brothers, sings of the bright day now ending in woe.

In the third act the Princess Natalia makes her first appearance. Incited by the disappointed Ivan, she has come to Nadeshda's cottage to punish her for the disgrace which she has brought on a noble house; for Ivan has falsely told her how, to please this very girl, Voldemar drove him from the castle. With the exception of a spirited song sung by the princess, the music of this act is not particularly striking; and this song, though good in itself, seems only introduced so that the princess may not be worse off than all the other characters in the play, all of whom are provided with a special piece calculated to win the favour of those who like well-balanced rhythm, tuneful melody, and a taking note at the close.

In the fourth and last act, when Voldemar and Nadeshda, about to enter the chapel for the marriage ceremony, are stopped by the princess, and when, for a time, a happy *dénouement* seems impossible, the composer gives himself up to the dramatic situation, and the music derives whatever power and meaning it may possess from the words; whereas, with some few and notable exceptions, in the previous acts the words seem rather pegs on which the music is hung.

Mr. Goring Thomas, in his "Esmeralda," gave signs of promise, and in "Nadeshda" he shows in every way a marked advance. He clings to the old style of opera, but for this he can scarcely be blamed. He is far more likely to develop the talent which he possesses by using established forms than by striving at all cost and hazard to be original, or by trying to cast his thoughts from newer moulds. He is strongly influenced by the French school in his music and in his orchestration: this is, of course, a natural result of his Paris training. Mr. Goring Thomas is quite young, and "Nadeshda" is only his second venture. His career as an opera writer will be watched with interest.

We must say one word about the performance. Mdme. Valleria, as the heroine, was most acceptable both as singer and as actress. Miss Josephine Yorke, as the princess, sang with much declamatory power; Mr. Barton McGuckin was an excellent Voldemar; and Mr. L. Crotty deserves special praise for his impersonation of Ivan. Mr. Burgoon played the part of Ostap in a commendable manner. Mr. A. Randegger was the conductor. The house was crowded, and throughout the evening the applause was most enthusiastic. At the close the composer, the librettist and the stage-manager were called before the curtain. J. S. SHEDLOCK.

## RECENT CONCERTS.

LAST Saturday, at the Crystal Palace, Berlioz's "Te Deum" for three choirs, orchestra, and organ, was performed for the first time in England. In 1883, when Mr. Manns produced the "Messe des Morts," we expressed a hope that he would complete his list of Berlioz's successes with this "Te Deum." According to R. Pohl, it was to form only an episode of a large work, representing in musical pictures the return of the First Consul from his Italian campaign. Berlioz's head was always full of grand ideas. In 1831 he sketched out the plan of a colossal oratorio entitled "Le Dernier Jour du Monde," but nothing came of it. In 1849 he started the "Napoleon" music-drama, but he appears to have abandoned his original prodigious programme. The "Te Deum" consists of six movements, for the march "Pour la Présentation des Drapeaux" at the close does not really form part of it. The first movement is not particularly impressive, but in the second there are some fine flashes of genius. The third movement "Dignare Domine," the following "Christe, Rex Glorie," and the "Te ergo quaesumus" for tenor, solo, and chorus,

are exceedingly interesting. The words are presented to us in a series of tone pictures as remarkable for their ingenuity and originality as for their solemn dignity. The sixth movement, the "Judex Credens," is one of the composer's grandest creations. He thought so himself, and he was certainly right. As music, it is finer than anything which he wrote in his Requiem. The effect it produces is perfectly overwhelming. Space prevents us from attempting to enter into detail, and for this we are not sorry: the finer music is the more difficult it is to describe in words. The "Te Deum" is written for a large orchestra, and as Berlioz knew better perhaps than any other musician the capabilities and resources of each instrument, he could, when in the vein, as he was when writing this work, achieve marvellous results. The difficulties of the music for choir and orchestra are great, and we have to thank Mr. Manns for a splendid performance. Mr. A. J. Eyre presided at the organ. The Crystal Palace choir, augmented by a choir of boys, was never heard to greater advantage. Mr. H. Kearton sang the tenor solo in an effective manner. Berlioz intended the "Te Deum" to be performed in a church with organ and choir of boys at one end, and the two choirs and orchestra at the other end. This, of course, could not be done at the Palace, and so, perhaps, some of the composer's effects were not fully realised. The programme included Mendelssohn's Overture, "A Midsummer Night's Dream," the "Vorspiel" to Parsifal, and an air from "Euryanthe."

The fourth and last concert of the Borough of Hackney Choral Association was held at Shoreditch last Monday evening. Last year the programme of the concluding evening consisted entirely of works by English composers, and this season the society wisely repeated the experiment which then proved so successful. In selecting Mr. F. Cowen's sacred cantata "St. Ursula," Mr. Prout fixed on a clever and interesting work, which has been unjustly neglected since its production at Norwich in 1881; though, perhaps, the many difficulties for singers and players which it presents will account in some measure for the scanty favour shown to it by choral societies. The performance at Shoreditch was extremely good, and at the close the composer was summoned to the platform. The vocalists, Miss A. Marriott, Miss H. Glenn, Mr. J. W. Turner, and Mr. M. Tufnail all distinguished themselves, though Mr. Turner evidently found his part trying one. In the second part of the programme there were two novelties: a fine choral ode "Freedom," by Mr. Prout—the poem by the Rev. P. T. Forsyth claims notice on its own merits—in which we specially note a spirited and effective chorus at the commencement, and some clever scholarly writing in the bright final number; and a graceful song "Sweet and Low," by Mr. J. E. West. Besides these, the programme included Mr. Mackenzie's orchestral ballad "La Belle Dame sans Merci," a Largo for clarinet (Mr. Beddome) by Mr. Prout, Mr. C. H. Lloyd's charming chorus "Allan-a-dale," and one or two pieces which added to the length rather than to the importance of the concert. The evening was a great success, and really deserves more notice than we are now able to give. Mr. Prout conducted with his usual ability.

We must defer till next week our notice of the third Philharmonic Concert last Wednesday evening. Herr Dvorák's new Symphony in D minor, written expressly for the society, is a masterpiece which cannot but add to the great fame already achieved by the composer of the "Stabat Mater." Herr Dvorák, who conducted his work, was enthusiastically received, and all the movements of the symphony were loudly applauded.

J. S. SHEDLOCK.

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